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THE GEOGRAPHY OF STRABO

VII

THE GEOGRAPHY OF STRABO

WITH AN ENGLISH TRANSLATION BY

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GEOGRAPHY OF STRABO

BOOK XV

ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

ΙΕ'

I

1. Τὰ περιλειπόμενα τῆς Ἀσίας ἐστὶ τὰ ἐκτὸς τοῦ Ταύρου, πλὴν Κιλικίας καὶ Παμφυλίας καὶ Λυκίας, τὰ[1] ἀπὸ τῆς Ἰνδικῆς μέχρι Νείλου μεταξὺ τοῦ Ταύρου καὶ τῆς ἔξω θαλάττης τῆς νοτίου κείμενα. μετὰ δὲ τὴν Ἀσίαν ἡ Λιβύη ἐστί, περὶ ἧς ἐροῦμεν ὕστερον, νῦν δ' ἀπὸ τῆς Ἰνδικῆς ἀρκτέον· πρώτη γὰρ ἔκκειται πρὸς ταῖς ἀνατολαῖς καὶ μεγίστη.

2. Δεῖ δ' εὐγνωμόνως ἀκούειν περὶ αὐτῆς· καὶ γὰρ ἀπωτάτω ἐστί, καὶ οὐ πολλοὶ τῶν ἡμετέρων κατώπτευσαν αὐτήν· οἱ δὲ καὶ ἰδόντες μέρη τινὰ εἶδον, τὰ δὲ πλείω λέγουσιν ἐξ ἀκοῆς· καὶ ἃ εἶδον δέ, ἐν παροδῷ στρατιωτικῇ καὶ δρόμῳ κατέμαθον· διόπερ οὐδὲ τὰ αὐτὰ περὶ τῶν αὐτῶν ἐξαγγέλλουσι, καὶ ταῦτα συγγράψαντες ὡς ἂν πεφροντισμένως ἐξητασμένα, τινὲς δ' αὐτῶν καὶ συστρατεύσαντες ἀλλήλοις καὶ συνεπιδημήσαντες, καθάπερ οἱ Ἀλεξάνδρῳ συγκαταστρεψάμενοι τὴν Ἀσίαν· ἀλλ' ἕκαστος ἑκάστῳ τἀναντία λέγει πολλάκις.

[1] δ', before ἀπό, the editors omit.

[1] i.e. the Indian Ocean.

THE GEOGRAPHY OF STRABO

BOOK XV

I

1 THE parts still left of Asia are those outside the Taurus except Cilicia and Pamphylia and Lycia, I mean the parts extending from India as far as the Nile and lying between the Taurus and the outer sea on the south.[1] After Asia one comes to Libya, which I shall describe later, but I must now begin with India, for it is the first and largest country that lies out towards the east.

2. But it is necessary for us to hear accounts of this country with indulgence, for not only is it farthest away from us, but not many of our people have seen it, and even those who have seen it, have seen only parts of it, and the greater part of what they say is from hearsay, and even what they saw they learned on a hasty passage with an army through the country. Wherefore they do not give out the same accounts of the same things, even though they have written these accounts as though their statements had been carefully confirmed. And some of them were both on the same expedition together and made their sojourns together, like those who helped Alexander to subdue Asia, yet they all frequently contradict one

ὅπου δὲ περὶ τῶν ὁραθεντων οὕτω διαφέρονται, τί
δεῖ νομίζειν περὶ τῶν ἐξ ἀκοῆς ;

3 Καὶ μὴν οὐδ' οἱ πολλοὶ[1] πολλοῖς χρόνοις
ὕστερον συγγραψαντες τι περὶ τούτων, οὐδ' οἱ νῦν
πλέοντες ἐκεῖσε, ἀποφαίνονται τι ἀκριβές.
C 686 Ἀπολλόδωρος γοῦν ὁ τὰ Παρθικὰ ποιησας,
μεμνημένος καὶ τῶν τὴν Βακτριανὴν ἀποστησαν-
των Ἑλλήνων παρὰ τῶν Συριακῶν βασιλεων
τῶν ἀπὸ Σελευκου τοῦ Νικατορος, φησι μεν
αὐτους αὐξηθεντας ἐπιθεσθαι καὶ τῇ Ἰνδικῇ
οὐδεν δὲ προσαναπαλιμπτει τῶν πρότερον ἐγνωσ-
μενων, ἀλλὰ καὶ ἐναντιολογεῖ, πλειω τῆς Ἰνδικῆς
ἐκεῖνους ἢ Μακεδονας καταστρεψασθαι λέγων.
ἑξακοσιαδας γοῦν πολεις χιλιας ὑφ' ἑαυτῷ ἔχειν
ἐκεῖνοι δὲ γε αὐτα τα μεταξυ εθνη τοῦ τε
Ὑδασπου καὶ τοῦ Ὑπανιος τον ἀριθμον ἔννεα,
πολεις τε σχεῖν πεντακισχιλιας, ὧν μιδεμιαν
εἶναι Κω τῆς Μεροπιδος ἐλαττω· ταυτας δὲ
πασαν τὴν χωραν καταστρεψαμενον Ἀλεξανδρον
παραδοῦναι Πωρῳ.

4 Καὶ οἱ νῦν δὲ ἐξ Αἰγύπτου πλεοντες
ἐμποροι τῷ Νείλῳ καὶ τῷ Ἀραβίῳ κολπῳ
μεχρι τῆς Ἰνδικῆς σπανιως μεν καὶ[2] περιπεπλευ-
κασι μεχρι τοῦ Γαγγου, καὶ οὗτοι δ' ἰδιωται καὶ
οὐδεν πρὸς ἱστορίαν των τοπων χρησιμοι,
κακεῖθεν δὲ ὡφ' ενος τοπου καὶ παρ' ενος
βασιλεως, Παλιβοθρου, καὶ ἄλλου[3] Πωρου, ἥκειν
ὡς Καισαρα τον Σεβαστον δῶρα καὶ πρεσβεια

[1] πολλοι, which Corais and the later editors eject, Jones restores
[2] καί, omitted by *Omnes*
[3] Before καὶ ἄλλου Groskurd inserts ἅμα, at the same time

another. But if they differ [illegible] about what was seen, what must we think of what they report from hearsay?

3. Moreover, most of those who have written anything about this region are [illegible] our times, and those who are there at the present time do not present a [illegible] and [illegible] account. At any rate, [illegible] who wrote *The Parthians*, when he mentions the Greeks who were [illegible] from the Persian kings who [illegible] Seleucus Nicator, says that when these kings had grown in power they also subjugated India; but he remains nothing further than what we already know, and even contradicts what was known [illegible] the kings [illegible] of India from the Macedonians, the [illegible] at any rate, [illegible] a thousand cities [illegible]. These [illegible] say that merely the tribes between the Hydaspes and the Hyphasis were nine in number, and that they had five [illegible] of which one [illegible] the Macedonians, and that Alexander subdued the whole of the country and gave it over to Porus.

4. As [illegible] who now go from Ecbatana by the Nisaean [illegible] as far as India, only a few [illegible] have [illegible] and even these are merely private citizens and of no use as regards the history of the places they have seen. But from India, from one place and from one king, I mean Pandion, or another Porus, there came to Caesar Augustus presents and gifts

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[illegible] Strabo's text is followed by Kramer and [illegible] these names mentioned in view of the Porus mentioned in § 3 above.

καὶ ὁ κατακαυσας ἑαυτὸν Ἀθήνησι σοφιστὴς Ἰνδὸς καθ' ὑπερ καὶ ὁ Κάλανος Ἀλεξανδρῳ τῷ τοιουτῷ δόξαν ἐπιδείξαμενος.

3. Ἐκ τούτων ταῦτ' ἄξιον τὸν περὶ τῶν Ἀλεξανδρου στρατείας ἐπιβλεψαι μεμνῆσθαι, πολὺ ἂν εὕροι τούτων τυφλότερα. Ἀλεξανδρον μὲν οὖν πιστεύειν τοῖς τοιούτοις εἰκός, τετυφωμένον ταῖς τοσαυταῖς εὐτυχίαις· φησὶ γοῦν Νέαρχος φιλονεικήσαι αὐτὸν διὰ τῆς Γεδρωσίας ἀγαγεῖν τὴν στρατιὰν· κινδυνεύσαντα δὲ καὶ Σεμιράμιδι ἐστρατευσαν ἐπὶ Ἰνδοὺς καὶ Κῦρος ἀλλ' ἡ μὲν ἀνεστρέψε, φεύγουσα μετὰ ἑξακοσιῶν ἀνθρώπων, ἐκεῖνος δὲ μεθ' ἑπτὰ καὶ σεμνὸν τοῦ ἐκείνου τοσαυτα πάθοντων, αὐτὸν καὶ[1] στρατοπέδον διασῶσαι μετὰ πάνυ ὀλίγων τῶν αὐτῶν ἀθρόων τε καὶ τόπων· ἐκείνους μὲν δὲ ἀπολέσαι.

5. Ἤδιον δὲ τὰ δὴ δίκαια γένοιτο πιστὰ παρὰ τῶν Ἰνδικῶν ἢ τὰ τοσαυτης στρατείας τοῦ Κύρου ἢ τοῦ Σεμιράμιδος, συναποφαίνεται δὲ πάνυ καὶ Μεγασθένης τῷ λόγῳ τούτῳ, κελεύων ἀπιστεῖν ταῖς ἀρχαιαις παρὰ Ἰνδῶν ἱστορίαις· οὔτε γὰρ παρ' Ἰνδοὺς ἔξω σταλῆναι ποτε στρατιὰν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι, πλὴν τῆς μεθ' Ἡρακλέους καὶ Διονύσου καὶ τῆς νῦν μετὰ Μακεδόνων· καίτοι Σεσωστρίν μὲν τὸν Αἰγύπτιον καὶ Ἰσοκόνα τὸν Αἰθίοπα ἔνιοι Κύρῳ τῷ προλ-
C 687 θεῖν· Παλαιόβοτρον δὲ τὸν παρὰ Δαλείῳ

[1] For ἀμφὶ τὸ Cappe read: σταθὲν τε.
[2] καὶ, omitted by Oliver.

[1] See 15. 1. 73.
[2] For a similar statement, see 15. 2. 8.

of honour and the Indian soldiers who burnt himself up at Athens[1] as Calanus had done, who made a similar spectacular display of himself before Alexander.

5 If however, one should dismiss these accounts and observe the records of the country prior to the expedition of Alexander, one would find things still more obscure. Now it is reasonable to suppose that Alexander believed such records because he was boosted by his numerous good fortunes, at any rate. Nearchus says that Alexander conceived an ambition to lead his army through Gedrosia when he learned that both Semiramis and Cyrus had made an expedition against the Indians and that Semiramis had turned back in flight with only twenty people and Cyrus with seven, and that Alexander thought how grand it would be when these had met with such reverses, if he himself should lead a whole victorious army safely through the same tribes and regions.[2] Alexander, therefore, believed these accounts.

6 But as for us, what just evidence can we place in the accounts of India derived from such an expedition made by Cyrus, or Semiramis? And Megasthenes virtually agrees with this reasoning when he bids us to have no faith in the ancient stories about the Indians, for, he says, neither was an army ever sent outside the country by the Indians nor did any outside army ever invade their country and master them except that with Heracles and Dionysus and that in our times with the Macedonians. However, Sesostris, the Egyptian, he adds, and Tearco the Aethiopian advanced as far as Europe, and Nabucodonosor, who enjoyed greater

εὐδοκιμῆσαι τα. Ἡρακλέους μάλλον καὶ ἢ τοῦ Στηλῶν ἔλυσαι· μέχρι μὲν δὴ δεῦρο καὶ Τεαρκωνα[1] ἀφικέσθαι· ἐκεῖνον δὲ καὶ ἐκ τῆς Ἰβηρίας εἰς τὴν Θρᾴκην καὶ τὸν Πόντον ἀγαγεῖν τὴν στρατιὰν· Ἰδανθύρσου δὲ τὸν Σκύθην ἐπιδραμεῖν τῆς Ἀσίας μέχρι Αἰγύπτου· τῆς δὲ Ἰνδικῆς μηδεὶς τούτων ἅψασθαι· καὶ Σεμίραμιν δ' ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως· Πέρσας δὲ μισθοφόρους μὲν τε τῆς Ἰνδικῆς μεταπεμψάσθαι· Ἕλληνας, ἐπεὶ δὲ μὴ στρατεῦσαι, ἀλλ' ἔγγυς ἐλθεῖν μόνον· ἡνίκα Κῦρος ἤλαυνεν ἐπὶ Μασσαγέτας.

7 Καὶ τὰ περὶ Ἡρακλέους δὲ καὶ Διονύσου Μεγασθένης μὲν μετ' ὀλίγων πιστὰ ἡγεῖται, τῶν δ' ἄλλων οἱ πλείους, ὧν ἐστι καὶ Ἐρατοσθένης, ἄπιστα καὶ μυθώδη, καθάπερ καὶ τὰ παρὰ τοῖς Ἕλλησιν· ὁ μὲν γὰρ ἐν ταῖς Βακχαῖς ταῖς Εὐριπίδου Διόνυσος τοιαῦτα νεανιεύεται·

λιτὰν δὲ Λυδῶν τὰς πολυχρύσους γύας
Φρυγῶν τε Περσῶν θ' ἡλιοβλήτους πλάκας
Βακτριά τε τείχη τὴν τε δυσχείμων χθόνα
Μήδων ἐπῆλθον Ἀραβίαν εὐδαίμονα
Ἀσίαν τε πᾶσαν.

παρὰ Σοφοκλεῖ δέ τις ἐστὶ τὴν Νῦσαν[2] καθυμνῶν, ἐν τῷ Διονύσῳ καθιερωμένον ὄρος·

ὅθεν κατεῖδον τὴν βεβακχευμένην
βροτοῖσι κλεινὴν Νῦσαν[3] ἣν ὁ βούκερως
Ἴακχος αὐτῷ μαῖαν ἡδίστην νέμει,
ὅπου τὶς ἕρπει οὐχὶ κλαγγαινει,

καὶ τὰ ἑξῆς. καὶ Μηροτραφὴς δὲ λέγεται[4] καὶ

[1] Τεάρκων, P. [2] Νῦσαν, C, Νύσαν other MSS.
[3] Νῦσαν, the editors, for Νύσαν.

[illegible]

[illegible]

[illegible]

ὁ ποιητὴς ἐν τῷ περὶ Λυκούργου τοῦ Ἠδωνοῦ φησιν οὕτως·

> ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
> σεῦε κατ' ἠγάθεον Νυσήιον·¹

τοσαῦτα μὲν τὰ περὶ Διονύσου. περὶ δὲ Ἡρακλέους οἱ μὲν ἐπὶ τἀναντία μόνον μέχρι τῶν ἑσπερίων περάτων ἱστοροῦσιν, οἱ δ' ἐφ' ἑκάτερα.

8. Ἐκ δὲ τῶν τοιούτων Νυσαίους δή τινας ἔθνος προσωνόμασαν καὶ πόλιν παρ' αὐτοῖς Νῦσαν Διονύσου κτίσμα, καὶ ὄρος τὸ ὑπὲρ τῆς πόλεως Μηρόν, αἰτιασάμενοι καὶ τὸν αὐτόθι κισσὸν καὶ ἄμπελον οὐδὲ ταύτην τελεσιγονοῦσαν· ἀπορρεῖ γὰρ ὁ βότρυς πρὶν περκάσαι διὰ τοὺς ὄμβρους τοὺς ἄδην· Διονύσου δ' ἀπογόνους τοὺς Συδράκας² ἀπὸ τῆς ἀμπέλου τῆς παρ' αὐτοῖς καὶ τῶν πολυτελῶν ἐξόδων, βακχικῶς τάς τε ἐκστρατείας ποιουμένων τῶν βασιλέων καὶ τὰς ἄλλας C 688 ἐξόδους μετὰ τυμπανισμοῦ καὶ εὐανθοῦς στολῆς, ὅπερ ἐπιπολάζει καὶ παρὰ τοῖς ἄλλοις Ἰνδοῖς. Ἄορνον δέ τινα πέτραν, ἧς τὰς ῥίζας ὁ Ἰνδὸς ὑπορρεῖ πλησίον τῶν πηγῶν, Ἀλεξάνδρου κατὰ μίαν προσβολὴν ἑλόντος, σεμνύνοντες ἔφασαν, τὸν Ἡρακλέα τρὶς μὲν προσβαλεῖν τῇ πέτρᾳ ταύτῃ, τρὶς δ' ἀποκρουσθῆναι· τῶν δὲ κοινωνησάντων αὐτῷ τῆς στρατείας ἀπογόνους εἶναι τοὺς Σίβας, σύμβολα τοῦ γένους σῴζοντας τό τε δορὰς ἀμπέχεσθαι καθάπερ τὸν Ἡρακλέα, καὶ τὸ σκυταληφορεῖν καὶ ἐπικαίεσθαι βουσὶ καὶ ἡμιόνοις ῥόπαλον. βεβαιοῦνται δὲ τὸν μῦθον

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[1] Νύσιον D.

[2] Συδράκας z, Ὑδράκας Eustathius, Ὀξυδράκας other MSS.

Lycurgus the Edonian as follows: "who once drove the nurses of raving Dionysus down over the sacred mountain of Nysa."[1] So much for Dionysus. But, regarding Heracles, some tell the story that he went only in the opposite direction, as far as the extremities on the west, whereas others say that he went to both extremities.

9. From such stories, accordingly, writers have named a certain tribe of people "Nysaeans," and a city among them "Nysa," founded by Dionysus; and they named a mountain above the city "Merus," alleging as the cause of the name the ivy that grows there, and also the vine, which latter does not reach maturity either; for on account of excessive rains the clusters of grapes fall off before ripening; and they say that the Sydracae are descendants of Dionysus, judging from the vine in their country and from their costly processions, since their kings not only make their expeditions out of their country in Bacchic fashion, but also accompany all other processions with a beating of drums and with flowered robes; a custom which is also prevalent among the rest of the Indians. When Alexander, at one assault, took Aornus, a rock at the foot of which, near its sources, the Indus River flows, his exalters said that Heracles thrice attacked this rock and thrice was repulsed; and that the Sibae were descendants of those who shared with Heracles in the expedition, and that they retained badges of their descent, in that they wore skins like Heracles, carried clubs, and branded their oxen and mules with the mark of a club. And they further confirm this

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[1] Iliad 6. 132.

τοῦτον καὶ ἐκ τῶν περὶ τὸν Καύκασον καὶ τὸν Προμηθέα· καὶ γὰρ ταῦτα μετενηνοχασιν ἐκ τοῦ Πόντου δεῦρο ἀπὸ μακρᾶς προφάσεως, ἰδόντες σπήλαιον ἐν τοῖς Παροπαμισαδαις ἱερον· τοῦτο γὰρ ἐνεδείξαντο Προμηθέως δεσμωτήριον, καὶ δεῦρο ἀφιγμένον τον Ἡρακλέα ἐπὶ τὴν ἐλευθέρωσιν τοῦ Προμηθέως, καὶ τοῦτον εἶναι τον Καύκασον, ὃν Ἕλληνες Προμηθέως δεσμωτήριον ἀπέφηναν.

9. Ὅτι δ' ἐστὶ πλάσματα ταῦτα τῶν κολακευόντων Ἀλεξανδρον, πρῶτον μεν ἐκ τοῦ μὴ ὁμολογεῖν ἀλλήλοις τοὺς συγγραφέας δῆλον, ἀλλὰ τοὺς μεν λέγειν, τοὺς δὲ μηδ' ἁπλῶς μεμνῆσθαι· οὐ γὰρ εἰκος, τὰ οὕτως ἐνδοξα καὶ τυφου πλήρη μὴ πεπυσθαι, ἢ πεπυσθαι μεν, μὴ ἄξια δὲ μνήμης ὑπολαβεῖν, καὶ ταῦτα τοὺς πιστοτατους αὐτῶν· ἔπειτα ἐκ τοῦ μηδὲ τοὺς μεταξυ δε ὧν ἐχρῆν τὴν ἐς Ἰνδους ἀφιξιν γενεσθαι τοῖς περὶ τον Διονυσον καὶ τὸν Ἡρακλεα, μηδεν ἔχειν τεκμήριον δεικνύναι τῆς ἐκείνων ὁδοῦ δια τῆς σφιτερας γῆς· καὶ ἡ τοῦ Ἡρακλέους δὲ στολὴ ἡ τοιαυτη πολὺ νεωτέρα τῆς Ἑλληνικῆς μνήμης ἐστί, πλασμα τῶν τὴν Ποίκιλειαν ποιησαντων, εἴτε Πεισανδρος ἦν, εἴτ' ἄλλος τις· τὰ δ' ἀρχαῖα ξοανα οὐχ οὕτω διεσκευασται.

10. Ὡς ἐν τοῖς τοιούτοις οὖν ἀποδεχεσθαι δεῖ πᾶν τὸ ἐγγυτάτω πιστεως· ἐποιησαμεθα δ' ἡμεῖς καὶ ἐν τοῖς πρωτοις λόγοις τοῖς περὶ γεωγραφιας διαιταν, ἣν δυνατὸν ἦν, περὶ τουτων· καὶ νῦν ἐκεινοις τε ἐξ ἑτοιμου χρησόμεθα, καὶ ἕτερα

[1] *Adventures of Heracles.*

myth by the story of the Caucasus and Prometheus, for they have transferred these things from the Pontus on a slight pretext, because they saw a sacred cave in the country of the Paropamisadae; for they set forth that this cave was the prison of Prometheus and that this was the place whither Heracles came to release Prometheus, and that this was the Caucasus, which the Greeks declared was the prison of Prometheus.

9. But that these stories are fabrications of the flatterers of Alexander is obvious, not only, first, from the fact that the historians do not agree with one another, and also because, while some relate them, others make no mention whatever of them; for it is unreasonable to believe that exploits so famous and full of romance were unknown to any historian, or, if known, that they were regarded as unworthy of mention, and that, too, by the most trustworthy of the historians; and secondly, from the fact that not even the intervening peoples, through whose territory Dionysus and Heracles and their followers would have had to pass in order to reach India, can show any evidence that these people made a journey through their country. Further, such accoutrement of Heracles is much later than the records of the Trojan War, being a fabrication of the authors of the Heracleia, whether the author was Peisander or someone else. But the ancient statues of Heracles are not thus accoutred.

10. So here, too, one must accept everything that is nearest to credibility. I have already made my first discussion of these matters in my geographical works, in so far as I was able to make decisions. And now I shall make use of those discussions

[illegible]

C 659 [illegible] Πιερικαὶ [illegible] Ἰδῆ [illegible] Ἰλιεῖς [illegible] Μακεδόνων [illegible]

11 [illegible] Ἰλιεῖς [illegible] Ἀχαιῶν [illegible] Ἰλιεῖς [illegible] Μακεδόνων [illegible] Ἀχαιῶν [illegible] Ἰλιεῖς [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] accepted and the also add anything [illegible] that [illegible] I was [illegible] from my former discussion [illegible] the summary account set forth in the third book of his geography by Eratosthenes of what was in the time regarded as [illegible] [illegible] Alexander [illegible] the most [illegible] and the Indus River was the [illegible] between India and Ariana which after was extended [illegible] [illegible] of the Persians at that time. He enter the [illegible] and had much of Ariana having received it from the Medes and [illegible]. And the account given by Eratosthenes is as follows.

11. [illegible] the north from Ariana to the eastern sea by the extremities of the [illegible], which by the natives are [illegible] called. [illegible] passage and [illegible] and [illegible] and other passes [illegible] the Mountains [illegible] on the west by the Indus River; but the [illegible] and eastern sides which are much greater than the other two extend out into the [illegible] sea and [illegible] the shape of the [illegible], each of the greater sides exceeding the opposite side by as much as three thousand stadia, which is the same number of stadia by which the east[1] [illegible] the [illegible] must extend [illegible] farther out in either direction than the rest of the shore. Now the length of the eastern side from the [illegible] to the [illegible] sea is greater [illegible] thirteen thousand stadia,

[1] See 11. 8. 1 and footnote 3.
[2] *i.e.* Cape Comorin.

τριακόσιοι παρὰ τὸν Ἰνδὸν ποταμὸν μεγάλῳ τῶν ἐκβολῶν ἀπέχοντα· ὅστε ἀνιστάντων ἡ ἑωθινὴ προσλαμβάνουσα τοὺς τῆς ἤπείρου τριακοσίους ἔστω μιλίων καὶ ἑξακισχιλίων σταδίων. τοῦτο μὲν οὖν πλάτος τῆς χώρας τὸ τ' ἐλάχιστον καὶ τὸ μέγιστον· μῆκος δὲ τὸ ἀπὸ τῆς ἀρετῆς ἐπὶ τὴν ἑῴαν τοῦτον εἰς τὸ μὲν μέχρι Παλιμβόθρων ἔχει τὰς ἐν ἑπτὰ σταθμοῖς εἰκοσι καταμετρήσεις παρασάγγας[1] καὶ ἔστιν ἐπὶ δισχίλιοι μίλιοι[2]· τὰ δ' ἐπέκεινα ἀτυχοῦσι λαμβάνεται τὰ τῶν ἀνεκλόγων τῶν τε θηλάττης διὰ τοῦ Γαγγοῦ ποταμοῦ μέχρι Παλιμβόθρων· εἰσὶ δ' ἄν τι[3] σταδίων ἑξακισχίλιοι· ἔστι δὲ τὸ πᾶν, ἡ βασιλεία τῶν μιλίων ἑξακισχιλίων, ὡς ἔκ τε τῆς ἀναγραφῆς τῶν σταθμῶν τῆς πεποιημένης μάλιστα λεγόντων Κρατοσθένης φησὶ καὶ ὁ Μεγασθένης οὕτω συγγραφόντες. Πατροκλῆς δὲ χιλίους ἐλάττους φησὶ· τούτου δὲ πάλιν τῷ διαστήματι προστιθεῖ τὸ τῆς ἤπείρου διάστημα τὸ προσκείμενον[4] ἐπὶ πλέον πρὸς τὰς ἀνατολάς, οἱ τρισχίλιοι σταδίοι ποιοῦσι τὸ μέγιστον μῆκος· ἔστι δὲ τοῦτο τὸ ἄνω τῶν ἐκβολῶν τοῦ Ἰνδοῦ ποταμοῦ παρὰ τὴν ἐξωτικωτάτην, μέχρι τῆς λεχθείσης ἤπείρου καὶ τῶν ἀνατολικῶν αὐτῆς τεμμάτων διεκδύσει δ' ἐνταῦθα ὁ Κωφὴν καλούμενος.

12. Ἐκ δὲ τούτων φανερὸν ἐστιν ὁρᾶν ὅσον διαφέρουσιν αἱ τῶν ἄλλων ἀπεφάσεις. Κτησίου μὲν οὖν ἐλάττω τῆς ἀλλοῖς λόγοις τὴν Ἰνδικὴν λέ-

[1] παρασάγγας, Corais conjecture, for παρασάγγαι, as the later editions.
[2] Ἔστι δὲ, Corais; ἐστὶ omitted by mss.
[3] προστιθεῖ, Corais, for προστίθεται, as the later editions.

I mean along the Indus River to its outlets so that the length of the opposite side, the eastern, if one adds the three thousand of the cape, will be sixteen thousand stadia. These, then, are the minimum and maximum breadths of the country. The lengths are reckoned from the west to the east, and of these that to Palibothra can be told with more confidence, for it has been measured with measuring-lines[1] and there is a royal road of ten thousand stadia. The extent of the parts beyond Palibothra is a matter of guess, depending upon the voyages made from the sea on the Ganges to Palibothra, and this would be something like six thousand stadia. The whole length of the country, at its minimum, would be sixteen thousand stadia, as taken from the *Register of Data Journeys* that is most commonly accepted, according to Eratosthenes; and, in agreement with him, Megasthenes states the same along, though Patrocles says a thousand stadia less. If to this distance, however, one adds the distance that the cape extends out into the sea and farther towards the east, the extra three thousand stadia will form the maximum length[2] and will constitute the distance from the outlets of the Indus River along the shore that comes next in order thereafter to the aforesaid cape, that is to the eastern parts of India. Here live the Coniaci, as they are called.

12 From this one can see how much the accounts of the other writers differ. Ctesias says that India is not smaller than the rest of Asia. Onesicritus that

[1] Or, by a slight emendation of the text, "in terms of the measuring-lines" (see note and cf. 11. 6. 1).

[2] i.e. 19,000 stadia.

γοντος. Ὀνησικρίτου δὲ τρίτον μέρος τῆς οἰκουμένης Νεάρχου δὲ μόνον οὗ τέταρτον τὴν δὲ
C 690 αὐτοῦ[1] τοῦ πεδίου Μεγασθένους δὲ καὶ Δημαίχου μετρησάντων μυλλῶν, ὑπερ ἡμῶν δισμύριους τιθέασι σταδίους τὸ ἀπὸ τῆς νοτίου θαλάττης ἐπὶ τὸν Καύκασον, Δημαίχου δ' ὑπερ τοὺς τρισμύριους κατ' ἐνίους τόπους. πρὸς οἷς ἐν τοῖς πρώταις λόγοις εἴρηται. ἀλλ' ἐν τούτοις εἰπεῖν ἱκανὸν, ὅτι καὶ ταῦτα συνηγορεῖ τοῖς αἰτουμένοις συγγνώμην, εἰν τι περὶ τῶν ἰνδικῶν λέγοντες μὴ διισχυρίζωνται.

13 Ἅπασα δ' ἐστὶ κατάρρυτος ποταμοῖς ἡ Ἰνδική, τοῖς μὲν εἰς δυο τοὺς μεγίστους συρρεόμενοις, τόν τε Ἶνδον καὶ τὸν Γάγγην τοὺς δὲ κατ' ἴδια στόματα ἐκδιδοῦσιν εἰς τὴν θάλατταν ἅπαντες ὁ ἀπὸ τοῦ Καυκάσου τὴν ἀρχὴν ἔχουσι καὶ φέρονται μὲν ἐπὶ τὴν μεσημβρίαν τὸ πρῶτον, εἶθ' οἱ μὲν μένουσιν ἐπὶ τῆς αὐτῆς φορᾶς, καὶ μάλιστα οἱ εἰς τὸν Ἶνδον συμβάλλοντες, οἱ δ' ἐπιστρέφονται πρὸς ἕω, καθάπερ καὶ ὁ Γάγγης ποταμός. οὗτος μὲν οὖν καταβὰς ἐκ τῆς ὀρεινῆς ἐπειδὰν ἄψηται τῶν πεδίων, ἐπιστρέψας πρὸς ἕω καὶ ῥυεὶς παρὰ τὰ Παλιμβόθρα, μεγίστην πόλιν, πρόεισιν ἐπὶ τὴν ταύτῃ θάλατταν καὶ μίαν ἐκβολὴν ποιεῖται, μέγιστος ὢν τῶν κατὰ τὴν Ἰνδικὴν ποταμῶν. ὁ δὲ Ἶνδος δύσι στόμασιν εἰς τὴν μεσημβρινὴν ἐκπίπτει θάλατταν ἐμπεριλαμβάνων τὴν Παταλήνην καλουμένην χώραν, παραπλησίαν τῷ κατ' Αἴγυπτον Δέλτα. ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν καὶ ἐκ τῶν ἐτησίων, ὡς Ἐρατοσθένης φησί, βρέχεται

[1] αὐτοῦ, Meineke omits.

[illegible] a third part of the whole world. [illegible] the [illegible] through the [illegible] [illegible] but [illegible] [illegible] are [illegible] [illegible] [illegible] though they [illegible] [illegible] of India. At [illegible] of [illegible] of those writers who [illegible] they say about India, they [illegible]

[illegible] of India is traversed by rivers. Some of [illegible] the two largest rivers, the Indus and the Ganges, whereas [illegible] into the sea by their own mouths. [illegible] and [illegible] and [illegible] towards the south, and then [illegible] in the same direction [illegible] which flow into the [illegible] for example, [illegible] is the [illegible] from the [illegible] and [illegible] towards the east and [illegible] past P[illegible] a very [illegible] and then flows [illegible] that [illegible] be a [illegible] But the [illegible] sea, [illegible] P[illegible] which is [illegible] the Indus [illegible] to the [illegible] these rivers and to the [illegible] as Eratosthenes says, that India is

[illegible]

τοῖς θερινοῖς ὄμβροις ἡ Ἰνδικὴ καὶ λειμωνίζει τὰ πεδία· ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίνον σπείρεται καὶ κεγχρος· πρὸς τούτοις σήσαμον, ὄρυζα, βύσσορον· τοῖς δὲ χειμερινοῖς καιροῖς πυροί, κριθαί, ὄσπρια καὶ ἄλλοι καρποὶ εὐωδιμοι, ὧν ἡμεῖς ἄπειροι· ἔχεδον δέ τι τοῖς ἐν Λιβύῃ καὶ κατ' Αἴγυπτον τὰ αὐτὰ φύεται καὶ ἐν τῇ Ἰνδικῇ, καὶ τῶν ἐν τοῖς ποταμοῖς, πλὴν ἵππου ποταμοῦ, τὰ ἄλλα φέρουσι καὶ οἱ Ἰνδικοί· Ὀνησίκριτος δὲ καὶ τοὺς ἵππους γίνεσθαι φησι. τῶν δ' ἀνθρώπων οἱ μὲν μεσημβρινοὶ τοῖς Αἰθιοψίν εἰσιν ὅμοιοι κατὰ τὴν χρόαν, κατὰ δὲ τὴν ὄψιν καὶ τὴν τρίχωσιν τοῖς ἄλλοις (οὐδὲ γὰρ οὐλοτριχοῦσι διὰ τὴν ὑγρότητα τοῦ ἀέρος), οἱ δὲ βορειοι τοῖς Αἰγυπτίοις.

14. Τὴν δὲ Ταπροβάνην πελαγίαν εἶναί φασι νῆσον, ἀπέχουσαν τῶν νοτιωτάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνιακοὺς πρὸς μεσημβρίαν ἡμερῶν ἑπτὰ πλοῦν μῆκος μὲν ὡς ὀκτακισχιλίων[1] σταδίων ἐπὶ τὴν Αἰθιοπίαν ἔχειν δὲ καὶ ἐλέφαντας· τοιαῦται μὲν αἱ τοῦ Ἐρατοσθένους ἀποφάσεις· προστεύξεσθαι δὲ καὶ αἱ τῶν ἄλλων, εἴ
C 691 πού τι προσακριβοῦσιν, ἰδιοποιήσουσι[2] τὴν γραφήν.

15. Οἷον περὶ τῆς Ταπροβάνης Ὀνησίκριτός φησι, μέγεθος μὲν εἶναι πεντακισχιλίων σταδίων, οὐ διορίσας μῆκος οὐδὲ πλάτος, διέχειν δὲ τῆς ἠπείρου πλοῦν ἡμερῶν εἴκοσι· ἀλλὰ κακοπλοεῖν

[1] ὀκτακισχιλίων. Meineke, following Groskurd, emends to πεντακισχιλίων, as Strabo says (vol. iii. p. 117, note 2).

[2] For ἰδιοποιήσουσι, Coraes and Meineke read εἰδοποιήσουσι.

watered by the summer rains and that the plains become [illegible] [illegible] in [illegible], and also millet and, in addition to these, sesame and [illegible] and [illegible] and on the water meadows wheat and barley and panic and other [illegible] which we are [illegible] [illegible]. I [illegible] say that the same animals are [illegible] in India as in Ethiopia and Egypt, and that the Indian rivers harbour the [illegible] [illegible] except the human [illegible] [illegible] that the human [illegible] is also to be found in India. As for the people of India, those of them who live south are like the Aethiopians in [illegible] [illegible] [illegible] and [illegible] for an account of the [illegible] of the air [illegible] does not [illegible], [illegible] [illegible] [illegible] the Egyptians.

16. As for Taprobane,[1] it was said to be an island situated in the high sea within a seven days' sail towards the south from the most southerly parts of India, the area of which is [illegible] that it extends in length [illegible] thousand stadia[2] in the direction of Aethiopia, and that it was [illegible] populous. Such are the statements of Eratosthenes. But my own [illegible] will be [illegible] determined by the evidence of the statements of the other writers, whereby they add any accurate information.

17. Onesicritus for example says of Taprobane that it is [illegible] thousand stadia in size, without distinguishing length or breadth, and that it is a twenty days' voyage distant from the mainland, but

[1] See § 18 following.

[2] [illegible] of Pliny 6, 22, 8.

[3] See § [illegible] 16, where Strabo says five thousand, see critical note).

τὰς πόλεις φησὶν ἀπὸ μὲν τοῦ Ἀμφιτρίτου κατὰ τὴν Ἀμφίτριτον δὲ ἀμφοτέρωθεν ἐκκεῖσθαι τὸν μύθον[1] χωρὶς δ' ἔστι δὲ καὶ ἄλλος τινὸς αὐτῷ μνεία καὶ τῆς Ἰθάκης κατὰ τὴν Ἀμφίτριτον δ' ἔστιν ἀπὸ δ' ἀμφοῖν τῶν αὐτῶν γίνεσθαι τὰ μὲν βόειον τὰ δ' ἵππειον, τὰ δ' ἄλλοις χρώμενοις τοιούτοις

16 Νεάρχος δὲ περὶ τῶν ἐν τῷ πελάγει νησιδίων παραδείγματα φησὶ τὰ τριακόσια ὅτι καὶ τὸ Ἰόμαν, καὶ Κλεόστρατος πλείω καὶ Μεγασθένης καὶ Κλείτου παρατήρησις ὅτι τὰ δύο τῶν ἐν φανερῷ μόνον τοὺς πλείους χώρους ἔχει ἐξ ἀνάγκης μιᾶλλον ἢ γένεσιν. ἐκ τῶν ὄρων καταφέρεται μόνον ὑπὸ τῶν ποταμῶν καὶ μαλλον καταφέρει ἢ τῶν ποταμῶν ἀπὸ τούτου δὲ τεκμήριον ὅτι ἀρχεῖ τὰ πλείω, καὶ εἰ λογίσαιτο, ὅτι τούτου ἐστὶ τὰ πλείω τοῦτο δὲ τοῦτον ἐστὶ τῷ ὑπὸ τοῦ Ἀλεξάνδρου λεχθέντι περὶ τοῦ Νείλου καὶ τῶν ἐν αὐτῷ τῶν ὅτι ἀπείρου δόξαν ἔστι διὰ τοῦτο δ' ἀρθῶν καὶ ἀκμῶν τῷ Αἰγύπτῳ φησὶ λεχθῆναι τοῦ Νείλου ὁ Νεάρχος

17 Λακεδαιμόνιοι δὲ μόνοι καὶ ὀνόμασι καὶ πράξεσθαι τὰ ἔργα καὶ τὰς ὑπωλείας φησὶ τὰ πλείω δὲ καὶ ἐν ὄρεσι ἀκμῶν ἀπηλλάχθαι καὶ ἐν φάτναις ἀπελλάζεσθαι δὲ μόνοι κατὰ τὰς ἀκμάζουσας τῶν ποταμῶν πίνεσθαι μὲν οὖν τὰ ὄρη κατὰ χειμῶνα, τοῦ δὲ ἔαρος ἀρχομένου καὶ

[1] Βόειον ἀμφοῖν Meineke: κοινὸν ἀμφοῖν
[2] μέτρον, DFh.
[3] τὸ ὕστερον κοινὸν: so the latter of two
[4] ἀν Kramer: ἐν ἐν: so the latter of two

[1] Pliny, 6, 24, 27: [illegible] proverb [illegible] [illegible] the [illegible] proverb

that it is a difficult voyage for ships that are poorly furnished with sails and are constructed without bulkheads or half-decks; and that there are also other islands between Taprobanê and India, though Taprobanê is farthest south, and that amphibious monsters are to be found round it, some of which are like camels, others like horses, and others like other land-animals.

16. Nearchus speaking of the alluvia deposited by the rivers gives the following examples: that the Plain of the Hermus River and that of the Caystrus, as also those of the Maeander and the Caicus are so named because they are increased or rather created, by the silt that is carried down from the mountains or from the plains; that is, all the silt that is fertile and soft, and that it is carried down by the rivers, so that the plains are, in fact, the offspring, as it were, of these rivers, and that it is well said that they belong to these. This is the same as the statement made by Herodotus in regard to the Nile and the land that borders thereon, that the land is the gift of the Nile; and for this reason Nearchus rightly says that the Nile was also called by the same name as the land Aegyptus.

17. Aristobulus says that only the mountains and their foothills have both rain and snow, but that the plains are free alike from rain and snow, and are inundated only when the rivers rise; that the mountains have snow in the winter time, and at the

at either end, in order that it may not be necessary to seek [illegible] the narrow passages of the shore. We also, following the [illegible] of Kramer, emende the [illegible] so as to make them more in accord with those of Pliny (see critical note).

[1] Cp. 1. 2. 20.

τοῦ ὄμβρου ἐνοχλεῖσθαι· καὶ νὴ Δία καὶ μάλλον
καταβαίνειν ἐπιλόγοις, τοῦ δ' ἐτησίου· καὶ
ἀδιαλείπτου νυκτὸς καὶ μεθ' ἡμέρας ἐπιγίνεσθαι
καὶ λιμένας ἔχει ἐπιτόλιν Ἀρετοῦρον· ἐν τε
δὴ τῷ χωρίῳ καὶ τῷ κόλπῳ πλησιόχωρον
ποταμὸν[1] ποιεῖν τὰ πέλα· καταπίπτει καὶ δὲ
ταῦτα καὶ ὑφ' ἑαυτοῦ καὶ ὑπὸ τῶν ἄλλων φησὶν,
ὑπερβαίνειν μὲν εἰς τὸν Ἰβηρικὸν Πυρηναῖον
ὄρος μετὰ ὀνόματος Ἰλιμπέρριδος καὶ διατρέχειν κατὰ
κατὰ τὴν ἀρχαίαν ἐν τε τῇ Τουρδουλίᾳ καὶ τῇ
Λουσιτανίᾳ[2] τῇ τοῦ χείμωνος τοῦ δ' ἔαρος
ἀρχομένου καταβαίνειν εἰς τὰ πέλα καὶ πολλὰ
Ταξίλα συμμιγῆ ἐπιφέρειν δ' ἐπὶ Τόβιον καὶ
τὸν Πόρον χωρίον τοῦ μὲν οὖν χειμῶνος ὕδωρ
οὐ τόσον πολὺ χέουσι μόνον ἐν δὲ τοῖς Ἰαξίλοις
πρῶτον νοθεύεσθαι καὶ ἐπιδιὰ κατὰ πάσας ἐπὶ τὸν
Τόβιον καὶ τὸν Πόρον· ὅθεν ἦν ἐπὶ τὸν
Τόβιον τοῦ δὲ ἐπιπέδου ἐπὶ τὸν Τόβιον
πέλας, ἔστιν ἐπιμίξεις καὶ μαλακὸν τοῖς ἐπι-
σιοῦσι ἐπιτελεῖν δὲ Ἀρετοῦρον, γίνεσθαι
πολλὰς διατριβὰς δὲ περὶ τὸν ποταμὸν
ἐπὶ τὸν Τόβιον καὶ πολὺν πρόσκαιρον τὸν ὄγκον
Πλινθόν· οὐ πολλὰς ἡμέρας καὶ τὸ φθινοπωρινὸν
τῶν καὶ τὸν χειμῶνα καὶ τὸ ἐνιαυτὸν ἔαρ καὶ θέρος
C 592 ἐν τῷ κατωτέρῳ πρὸς μεταθέσθαι· εἰδέναι δὲ τὸν
Πανάλιον περὶ ἓξ τοῦ ἐπιτόλου· ἔστι μὲν ὅτι
τοῦ κατωτέρω γίνεσθαι μόνον ἐκβαίνειν δ' ἐκεῖν
ἀναθέσθαι, οὐ ὅτε ἐπιπίπτειν τὸ ἐτησίου· τοῦ δὲ
ποταμοῦ πληρουμένου τὰ πέλα κλυζεσθαι· τὸν

[1] τὸν Γ' ἀνάπλεω, Tyrrhen, for τὸν δὲ τὸν ἀνάπλεω, as the later editors.
[2] τῇ Λουσιτανίᾳ inserted by Groskurd; as the later editors.
[3] Λουσιτανίᾳ, Corais, for Λουσιτανοῦ, as the later editors.

beginning of spring-time the rains also set in and [illegible] more and more, and at the time of the Etesian winds the rains grow [illegible] and [illegible] from the south-west day and night, until the rising of Arcturus; and that therefore, the rains that fall from both the waters and the rains, water the plains. He says that both he himself and the others noted this when they had set out for India from Parvanamisadae after the setting of the Pleiades and when they spent the winter near the [illegible] in land of the Hypasians and of Sandrocottus; and that at the beginning of spring they went down into the plain and [illegible], a large city, and thence to the Hydaspes River and the country of Porus; that in winter however no water was to be seen but only snow; and that it first rained at Taxila; and that when, after they had gone down to the Hydaspes River and had conquered Porus, their journey on to the Hypasis River towards the east and thence back again to the Hydaspes [illegible] and expressly at the time of the Etesian winds; but that when Antiochus rose the rain ceased; and that after forty-nine whole days ships were being built on the Hydaspes River and after beginning their voyage thence only a few days before the setting of the Pleiades; and after experiencing thunderbolts at autumn and winter and the coming spring and summer with their voyage down to the sea-side, they arrived at Pattala at about the time of the rising of the Dog Star, that the voyage down to the seaboard therefore took ten months; and that they saw rains nowhere; and even when the Etesian winds were at their height, and that the plains were flooded when the rivers

δὲ θάλατταν ἄπλοον εἶναι τῶν πνιγμῶν ἀντιπνεόντων, ἀπογαίας[1] δὲ μηδεμιᾶς πνοῆς ἐκλελοιπυίας.

18 Τοῦτο μὲν οὖν αὐτὸ[2] καὶ ὁ Νέαρχος λέγει, περὶ δὲ τῶν θερινῶν ὄμβρων οὐχ ὁμολογεῖ, ἀλλὰ φησὶν ἡσθῆναι τὰ πεδία θερινὴν χειμῶνος ἐπ' ἀνέμβρα εἶναι· λέγουσι δ' ἀμφότεροι καὶ τὰς ἀναβάσεις τῶν ποταμῶν· ὁ μὲν γὰρ Νέαρχος τοῦ Ἀλεξάνδρου πλησίον στρατοπεδευόντων[3] φησὶν ἀναγκασθῆναι μεταλαβεῖν τόπον ἄλλον ὑπερβέξιον κατὰ τὴν ἀνάβασιν· γίνεσθαι δὲ τοῦτο κατὰ θερινὰς τροπάς· ὁ δ' Ἐρατοσθένης καὶ μέτρα τῆς ἀναβάσεως δεδόσθαι τετταρακοντα πήχεις, ὧν τοὺς μὲν εἴκοσιν ὑπὲρ τὸ προϋπάρχον βάθος πλήρους μέχρι χείλους τὸ ῥεῦμα, τοὺς δ'[4] εἴκοσιν ὑπερχεῖν εἰς τὰ πεδία· ὁμολογοῦσι δὲ καὶ διότι συμβαίνει νησίζειν τὰς πόλεις ἐπάνω χωμάτων ἱδρυμένας, καθάπερ καὶ ἐν Λιγύπτῳ καὶ Αἰθιοπίᾳ, μετὰ δὲ Ἀρκτοῦρον παύεσθαι τὴν πλημμύραν, ἀποβαινόντος τοῦ ὕδατος ἔτι ἡμιψύκτου σπείρεσθαι τὴν γῆν, ἵνα[5] τοῦ τυχόντος[6] ὁρμήτου χαραχθείσης, καὶ ὅμως φύεσθαι τὸν καρπὸν τέλειον καὶ καλόν· τὴν δ' ἀρούραν φησὶν ὁ Ἀριστόβουλος εὐτελεῖ ἐν ὕδατι κλειστῷ, πρὸς δὲ δ' εἶναι τὰς ἀγούσας αὐτὴν· ὕψος δὲ τοῦ φυτοῦ τετρασήχυ, πολυστάχυ τε καὶ πολυκάρπον· θαυμάζεσθαι δὲ περὶ ὄνειον Ἡλιόδωρος καὶ

[1] ἀπογαίας Coraes, for ἀπὸ γαίας as the MSS. and editors.
[2] αὐτό, X: αὐτὸν, for αὐτὰ, as the MSS. and editors.
[3] στρατοπεδευόντων Tzschucke, for στρατευόντων K, στρατοπεδευόντων other MSS. [illegible] and editors.
[4] τοὺς δὲ Fl' and Tzschucke and Coraes.

were filled, and the sea was not navigable when the winds were blowing in the opposite direction, and that no land breezes succeeded them.

18. Now this is precisely what Nearchus says too, but he does not agree with Aristobulus about the summer rains, saying that the plains have rains in summer but are without rains in winter. Both writers however speak also of the rising of the rivers. Nearchus says that when they were sailing near the Arachosian River they were forced at the time of the rising to change to a far more place higher up, and that this took place at the time of the summer solstice, whereas Aristobulus gives also the measure of the height to which the river rises, forty cubits of which equate twenty are found by the stream above in previous depth to the margin and the other twenty are the measure of the overflow in the plains. They agree also that the cities situated on the top of mounds become islands, as is the case also in Egypt and Aethiopia, and that the overflows cease after the rising of Arcturus, when the waters recede, and they add that although the seed is sown when only half dried after being fertilized by any sort of digging instrument[1] yet the plant comes to maturity and yields even ten fold. The rice, according to Aristobulus, stands in water six cubits and is sown in beds, and the plant is four cubits in height, not only having many ears but also yielding much grain, and the harvest is about the time of the setting of the Pleiades, and

[1] Cf. 7. 4. 8 and footnote on "digging instruments."

[1] ἐν τῷ ἀρόσει, so the later editors.
[2] ἐγείρειν, ἢ, βόγερτα other MSS.

πτισσεσθαι[1] ως τας ζειας· φυεσθαι δε και εν τῇ Βακτριανῇ και Βαβυλωνιᾳ και Σουσιδι· και ἡ κατω δε Συρια φυει· Μεγιλλος δε την ἀρυζαν σπειρεσθαι μεν προ τῶν ὁμβρων φησιν, ἀρδειας δε και φυτειας[2] δεισθαι, ἀπὸ των ελειστων ποτιζομενην ὑδατων· πυρι δε του βοσμορου[3] φησιν Ονησικριτος, διοτι σῖτος[4] εστι μικροτερος τοῦ πυροῦ· γεννᾶται δ' εν ταῖς μεσοποτημιαις· φρυγεται δ', οταν ἀλοηθῇ, προσμυττων μη ποιησειν ἄπυρον εκ τῆς ἄλω τοῦ μη εξιγεσθαι σπερμα.

13 Την δ' ὁμοιοτητα τῆς χωρας ταυτῆς προς τε την Αἴγυπτον και την Λιβυσσιαν και παλιν την ἐναντιοτητα παραθεις ο Ἀριστοβουλος, διοτι τῷ Νειλῳ μεν οι κατω ὁμβροι ἐστιν ἡ πληρωσις, τοῖς Ἰνδικοῖς δε ποταμοις ὑπο τῶν C 693 αρετων, ζητεῖ, πωσ οι μεταξυ τοποι ου κατακλυζονται· οὔτε γαρ ἡ Θηβαις μεχρι Συηνης και τῶν ἐγγυς Μεροης, οὔτε τῆς Ἰνδικῆς τα ἀπο τῆς Παταλληνῆς μεχρι του Τιδεσπου· την δ' ὑπερ ταυτα τα μεση χωραν, εν ᾗ και ὁμβροι και νιφετοι, παραπλησιως ἔφη γεωργεισθαι τῇ ἄλλῃ τῇ ἔξω τῆς Ἰνδικῆς χωρᾳ· ποτιζεσθαι γαρ εκ τῶν ὁμβρων και χιονων· ωστε δ' οὐς εἴρηκεν αὐτος και εὐσεισστον εἶναι την γην, χαυνουμενην ὑπο της πολλῆς ὑγρασιας και δεομενα λαμβανουσαν, ὥστε και ρεθρα ποταμων ἀλλοιουσθαι πεμφθεις τουν ἐπι τινα χρειαν ἰδεῖν φησιν ερημωθεισαν

[1] ως ζειαν: ὡς ὀρυζαν D, ὡς ὀρυζαν CEFr., οἰζυαν ms. Δωρ. ζειαν m.

[2] Casaub. inserts ἀφ' before δεῖσθαι, as Meineke.

[3] ὑπ, after βοσμόρου, Casaub. εἰρηκε in later editors.

the grain is winnowed, so barley and rice grows [illegible] and Babylonia and Susiana [illegible] in Lower Syria. Megasthenes says that rice is sown before the rains but requires irrigation and transplanting[1] being watered from [illegible]. Hermippus, according to Chrysippus, says a smaller grain than wheat, and it grows in lands situated between rivers. It is roasted when it is thrashed out, since [illegible] people have an oath before and that they will [illegible] it away unroasted from the threshing-floor to prevent their [illegible] of seed.

[illegible] Aristobulus, comparing the characteristics of this country that are similar to those of both Egypt and Ethiopia and again those that are opposite thereto, I mean the fact that the Nile is flooded from the southern rains, whereas the Indian rivers are flooded from the northern, so [illegible] why the [illegible] to regard have [illegible] for neither the Indian [illegible] as far as Sennar or Cherenger of Meroë nor the region of India from Patna and as far as the Himalayas has any rain. But the country above those parts in which both rain and snow are [illegible] he says in the same way as in the rest of the country that is outside India, for he asserts it is watered by the rains and snows. And it is reasonable to suppose from his statements that the land is also quite subject to earthquakes, since it is made porous by reason of its great humidity and is subject to such losses that even the beds of rivers are changed. At any rate he says that when he was sent upon a certain mission he saw a country

[1] See critical note.

[1] [illegible] Epic [illegible] in the [illegible]

χωρας πλειστους ἡ χ λ ων πολλους φ ψ ωμαις
καλιωστος τοι Ἰνδοῦ τα ὀκοιαν ωιθ,ων εστρατο-
μενον ἐ ας το ἕτερον ἐν ωρατιρῶ καλυτερω
πολω, και οἷον καταρριξαντες, ως την ωπολιφ
θεισαν ἐν δεξιᾳ χωραν μηδετι φοβ ζισθαι ταῖς
ἐπερχωσεσι, μετεωρωτεραν οὖσαν ου τοῦ ρυθμου
του κατω μονον ἀλλα και των ὑπερχωσεων.

31 Ἐκ δε των ποταμῶν πλημμυρεῖ και τῷ
τῶν ὑποτεμνομενων μη φυειν ωμολογει και το λεχθεν
ὑπο του Ὀνησικριτου τεταγωδη, γαρ φησιν ὁ ωι
την παραλιαν και μαλιστα κατα τα στομματα των
ποταμων διο τε της χιονος και τας πλ μμυρας
και τον τῶν θελαττων ωλεωνων ἐπιρροιτειαν.
Μεγασθενης δε την ἐυδαιμονα αν τις Ἰνδικῆν
ἐπιστωμενος τῷ ὀκεανῷ εἶναι και διφορον
καθαπερ και Ἐρατοσθ ς ἔφη τον μεν ἐντος
στορον χειμαρρινον, τον δε θερινον και ὁμβρον
ὁμοιως ἐυδαν γαρ ἔτος ἐυοιωκεσθαι φησι προς
ωιφοτερους καιρους ἐκωμβρον ὄντ ι τοιτ ων ἐν
τουτοῦ συμβαινειν ωφυσου μηδενος τις γη
αὐτης ταις τε ξ λινοις καρπους γενεσθαι
πολλους και τας ῥιζας τῶν φυτων και μαλιστα
τον μεγαλων καλαμων, γλυκειας και φυσει και
ἑψησει χλιαινομενου του ὕδατος τοῦ ἡλιου τοῦ
τ ἐπιτιθεντος ἐν Διον και του ποταμου τροπον
δη τινα λεγειν βουλεται, ὅτι η παρα τοις ἄλλοις
λεγομενη πεψις και καρπων και χυμων παρ'
ἐκεινοις ὑφηλοῦ ἐστι και κατεστηκεν τοσοῦτον
οἰς ἐυστομιας, ὅσον και η ἐκ πυρος. διο και τους
ἀλλοδον φησιν ἐκκαρπιζειν αὐτοις τῶν δενδρων, ἐξ

of more than a thousand cities, together with villages, that had been devastated because the Indus had accidentally changed its proper bed and had turned aside into the other channel on the left that was much deeper and flowed with such violence downward like a cataract, so that the Indus no longer watered by its overflows the abandoned country on the right since that country was now above the level not only of the new stream but also of its overflows

2. The flooding of the rivers and the absence of such becomes is confirmed also by the statement of Deimachos for he says that the seashore is covered with shoal water and particularly at the mouths of the rivers on account of the silt the flood-tides and the prevalence of the winds from the high seas. Megasthenes also bears witness of India by saying that it produces fruit and grain twice a year. And so says Eratosthenes who speaks of the water sowing and the summer sowing and likewise of rain for he says that he is told that no year is without rain in both seasons so that from this fact, the country has good seasons, never failing to produce crops and that the trees there produce fruits in abundance and the roots of plants of particular kinds of large trees which are sweet both by nature and on heating since the water from the sky as well as that of the rivers is warmed by the rays of the sun. In a sense therefore Eratosthenes became to say that what among other peoples is called the ripening weather of fruits or of juices, is called among these people a heating and that ripening is an effective producing a good flavour as heating by fire. For this reason also, he adds the branches of the trees from which the wheels of carriages are

ὧν αἱ τροφαὶ [illegible] ἐν τούτοις δὲ Νέαρχος φησὶ τὰς
ἐπιστρωμνὰς ὑφαινομένας σιτόβρωτας τοῖς δὲ Μακε-
δόσιν αὐτὸ τοῦτο ἄλλο[1] αὐτοῖς χρήσθαι καὶ τοῖς
C 694 στρωμνοῖς αὐτοῖς[2] τοιαῦτα δὲ καὶ τὰ Σμύρνα, ἃ
τινες φλοιὸν ξαινόμενον [illegible] ὅτι [illegible]
[illegible] ὅτι πολλοὶ μὲν μηλοφάγοι
μὴ ὄντων καὶ γὰρ[3] δεύτερον εἶναι καρπωφόρον
ἐκ δὲ τοῦ καρποῦ συντίθεσθαι μέλι, τοὺς δὲ
φαγόντας ἄμον τοῦ καρποῦ[4] μεθύειν.

Ἐν ἑλλὶ γὰρ δὴ καὶ δεύτερον παρεκβάλλει ἡ
Ἰδαία τροφὴ ὅν ἐστι καὶ τὸ σίτον γινόμενον
ἔχον τοὺς ἀκάνθας τὰ δὲ φύλλα κοπίδιον ἐκ
[illegible] Ὑπερκείμενον δὲ καὶ πλησιαίτερον τὰ
δὲ τῇ Μουσικανοῦ διέξιον, ἃ φησὶ γεγενῆσθαι
εἶναι τῆς Ἰδαίας ἐν τοῖς μεγάλοις δένδρεσι τινα,
ἐν τοῖς ἀκάνθας αἱ φύσεις καὶ τὴν ἀκμὴν καὶ
δυνάμεις, ἔνεστι τῆς λεπτῆς αὐξήσεως καταφορὰ
λαμβάνειν, ὡς ἂν καταλαμβάνωσιν ἅμα ἐν
ὑψωσεσι τῆς τῆς ἔνεστι κατὰ τὴν δυνάμεις
ῥέοντος ἀμφοῖν τοῖς καταφοῖς εἰς ἀκάνθας
στελεχωθῆναι ἐξ οὗ πάλιν ἀμφοῖν τῇ αὐξήσει
καταλαμβάνεσθαι[5] ἄλλῃ καταφορᾷ τοῖς εἰς
ἄλλῃ καὶ οὕτω ἐφεξῆς ἕως ἂν ἐπὶ τοῦ δεύτερον
κλάδου γενέσθαι[6] μόνον πολλοστὸν ἀφ' οὗ

[1] ἀποφαίνει CF ἀποφαίνει other MSS.
[2] [illegible] Jacobs [illegible] in the later editions.
[3] καί, EFz, εἰ other MSS.
[4] [illegible] in the later editions.
[5] [illegible] MSS. except Kb, [illegible]
[6] [illegible] for καταλαμβάνεσθαι.
[7] γενέσθαι [illegible] in the later editions.

made are flexible and for the same reason even wool[1] becomes so soft. From this wool, Nearchus says, finely threaded cloths are woven, and the Macedonians use them for purses and as pouches for the reed pipes. The Seres[2] also are of the same, Bassos[3] being doubtful as of certain barks. He states also concerning the reeds,[4] that they produce honey without bees, and as a fact that there is a fruit bearing tree from the fruit of which honey is compounded, but that those who eat the fruit raw become intoxicated.

21 In truth India produces numerous strange trees, and one which is the size of a vine, branches and downwards and whose leaves are [illegible] than a shield. Onesicritus, who even in rather superficial [illegible] describes the country of Mazaeus which he says is the most [illegible] part of India, relates that it has some great trees whose branches have first grown to the height of twelve cubits and then after such growth have grown downwards, as though bent down, to they have touched the earth and that they then, this distributed, have taken root underground like layers and then, growing forth have formed trunks and that the branches of these trunks again have bent down and have growth have formed another layer and then another and so on successively so that from only one tree there is formed a tent outwards, like a tent with many

[1] i.e. cotton.

[2] i.e. the breeds of which the Seres make their garments (see [illegible]).

[3] By [illegible] suggesting it to [illegible] in Greece. *Am. Jour. Arch.*, Jan.–March, 1939, pp. 27–35.

[4] i.e. sugar canes.

[illegible] Κεῖται δὲ καὶ μεταξὺ [illegible] [illegible] [illegible]

supporting columns.[1] He says also of the size of the trees that there [illegible] be embraced by five men. Aristobulus [illegible] the Alexander and [illegible] Hecatæus speaks of the trees that have their branches bent downwards and of such size that they become, according to Hecatæus, four hundred—can just the [illegible] to shade under one tree. Aristobulus mentions also another tree, not large, [illegible] yields [illegible] bean, ten fingers in length [illegible] bitter [illegible] but those who eat [illegible] cannot be saved from death. But the accounts of [illegible] of the size of the trees have been surpassed by those who say that there has been seen beyond the Hyrcania a tree which casts a shade at noon of five stades. And as for the mast-bearing trees, [illegible] acorns contains a seed, and that when this is removed the rest is rendered useless.

22. Aristobulus speaks also of a self-grown grain, a millet to wheat, in the country of Mazaca, and of a vine from which wine is produced, although the other writers say that India has no wine, and therefore according to Aristobulus it also has no figs, or any other musical instruments except cymbals and drums and castanets, which are possessed by the jugglers. Both he and other writers speak of this country as abounding in herbs and roots both curative and poisonous, and likewise in parts of many colours. And Aristobulus says that they have a law whereby any person who discovers anything deadly is put to death unless he also discovers a cure for it, but if that person discovers a

[1] The tangan tree. *Ficus Bengalensis.*

βασιλεύω. ἔχειν δὲ καὶ κινναμώμου καὶ κασσίας καὶ τὰ ἄλλα ἀρώματα τὴν νυνὶ γῆν τὴν Ἰνδικήν, ὁμοίως ὥσπερ τὴν Ἀραβίαν καὶ τὴν Αἰθιοπίαν, ἔχουσάν τι ἐμφερές ἐκείναις κατὰ τοὺς ἡλίους· διαφέρειν δὲ τῷ πληθυσμῷ τῶν ὑδάτων, ὅστ' ἔνιαμον εἶναι τὸν ἀέρα καὶ τροφὴ μᾶλλον ἢ τὸ ὕδωρ· καὶ γὰρ καὶ τὸν ἀέρα καὶ τὴν γῆν καὶ τὸ ὕδωρ ἤδη· καὶ μείζω τά τε γενεσιουργὰ τῶν ζώων καὶ τὰ καθ' ὕδατος τὰ ἐν Ἰνδοῖς τῶν παρ' ἄλλοις εὑρίσκεσθαι· καὶ τὸν Νεῖλον δ' εἶναι γονιμόν μᾶλλον ἑτέρων καὶ μεγαλοφυῆ[2] γεννᾶν καὶ τἄλλα καὶ τὰ ἀμφίβια, τάς τε γυναῖκας ἴσθ' ὅτι καὶ τετρίδυμα τίκτειν τῆς Αἰγύπτου. Ἀριστοτέλης δὲ τινα καὶ ἐπτίδυμα[3] ἱστορεῖ τετοκέναι, καὶ αὐτὸς πολυγόνον καλῶν τὸν Νεῖλον καὶ τροφιμον διὰ τὴν ἐν τοῖς ἡλίοις μετρίαν ὕψωσιν, αὐτὸ καταλειπόντων[4] τὸ τρόφιμον, τὸ δὲ περιττὸν ἐκθυμιώντων.

23. Ἀπὸ δὲ τῆς αὐτῆς αἰτίας καὶ τοῦτο συμβαίνειν εἰκός, ὅπερ φησὶν οὗτος ὅτι τὰ ἡμίσεα μέρη ἔφυσε τὰ[1] τοῦ Νείλου ὕδωρ ἢ τὰ ἄλλα. ὅσῳ δὲ γε φησὶ τὸ μὲν τοῦ Νείλου ὕδωρ δι' εὐθείας ἥκειν πολλὴν χώραν καὶ στενὴν καὶ μεταβολὰς πολλὰ κλίματα καὶ πολλοὺς ἀέρας· τὰ δ' Ἰνδικὰ ῥεύματα ἐν πεδίῳ κατάγεται μείζω καὶ πλατύτερα, ἐνδιατρίβοντα πολὺν χρόνον τοῖς αὐτοῖς κλίμασι,

[1] ἢ δὲ. Corais, for εἰδ. as the later editors.
[2] μεγαλοφυῆ. Xylander, for μεγαλόφωνα, as the later editors.
[3] For ἐπτίδυμα, Corais reads ἑπτάδυμα, following Pollux 10, 2 and Aristotle, *H. A.* 7, 4 (6), *fin.* (*cf.* 4, 4).
[4] καταλιόντων, Corais, for καταλιόντων, as the later editors.

[illegible] be received a reward from the king. And so says the [illegible] northern end of India, like Arabia and Ethiopia, [illegible] common [illegible] and other [illegible] to the effect of the rain [illegible] in the [illegible] of its waters, and that the climate is hard and [illegible] more [illegible] and more prolific, and the [illegible] water are [illegible] fresh, of course, both and cold water [illegible] India are found [illegible] than [illegible] countries, but that the Nile is more productive than other rivers [illegible] large [illegible] among others [illegible] Egyptian women [illegible] for children. Aristotle reports that one woman at Cairo [illegible] and Lycus calls the Nile [illegible] and nourishing because of the [illegible] heat of the sun's rays, which [illegible] the [illegible] and [illegible] the [illegible].

43. [illegible] same cause as Aristotle says that [illegible] that the water of the Nile [illegible] and the sea [illegible] any other. But in proportion to the size of the water of the Nile traverses a very [illegible] course, long and [illegible] of [illegible] and [illegible] many [illegible] the stream of India [illegible] greater and wider [illegible] for a long time in the same [illegible] in the same proportion those of India are more nourishing than those of the Nile, and on [illegible] of [illegible] [illegible]

[illegible]

τοσῷδε ἐκείνα τούτου τροφιμώτερα, διότι καὶ τὰ κηπῆ μαίζω τε καὶ πλείω· καὶ ἐκ τῶν τεφρῶν δὲ ἐφθόν ἤδη χεῖσθαι τὸ ὕδωρ.

24. Τοῦτο δ' οἱ μὲν περὶ Ἀριστοβουλον οὐκ ἂν συγχωροῖεν οἱ φάσκοντες μὴ ὕεσθαι τὰ πεδία. Ὀνησικριτῷ δὲ δοκεῖ τόδε τὸ ὕδωρ αἴτιον εἶναι τῶν ἐν τοῖς ζῴοις ἰδιωμάτων, καὶ φέρει σημεῖον τὸ καὶ τὰς χρόας τῶν πινομένων βοσκημάτων ξενικῶν ἀλλάττεσθαι πρὸς τὸ ἐπιχώριον· ταῦτα μὲν οὖν εὖ· οὐκέτι δὲ καὶ τὸ τοῦ μελάνας εἶναι καὶ οὐλοτρίχας τοὺς Αἰθίοπας ἐν ψιλοῖς τοῖς ὕδασι τὴν αἰτίαν τίθεναι, μεμφεσθαι δὲ τὸν Θεοδέκτην εἰς αὐτὸν τὸν ἥλιον ἀναφέροντα τὸ αἴτιον, ὃς φησιν οὕτως·

> οἷς ἀγχιτέρμων ἥλιος βεφηλατῶν
> σκοτεινὸν ἄνθος ἐξεχρωσε λιγνύος
> εἰς σωματ' ἀνδρῶν, καὶ συνεστρεψεν κόμας
> μορφαῖς ἀναυξήταισι συντήξας πυρός

ἔχοι δ' ἄν τινα λόγον· φησὶ γὰρ μήτε ἐγγυτέρω τοῖς Αἰθίοψιν εἶναι τὸν ἥλιον ἢ τοῖς ἄλλοις, ἀλλὰ μᾶλλον κατὰ πιθανὸν εἶναι καὶ διὰ τοῦτο ἐπικαίεσθαι πλέον, ὥστ' οὐκ εὖ λεγεσθαι ἀγχιτέρμονα αὐτοῖς τὸν ἥλιον, ἴσον πάντων διεχοντα, μήτε τὸ θάλπος εἶναι τοῦ τοιούτου παθους αἴτιον· C 696 μηδὲ γὰρ τοῖς ἐν γαστρί, ὧν οὐχ ἅπτεται ἥλιος βελτίους δὲ οἱ τὸν ἥλιον αἰτιώμενοι καὶ τὴν ἐξ αὐτοῦ[1] ἐπίκαυσιν, κατ' ἐπίλειψιν σφοδρὰν τῆς ἐπιπολῆς ἰκμάδος καθ' ὃ καὶ τοὺς Ἰνδοὺς μὴ

[1] τὴν ἐξ αὐτοῦ, Casaubon, ἴσον τὴν ἐαυτοῦ, CDFkim, τὴν αὐτοῦ Kramer.

[illegible]

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οὐλοτριχεῖν φαμεν, μηδ' οὕτως ἀπεφεισμένως[1] ἐπικεκαῦσθαι τὴν χρόαν, ὅτι ὑγροῦ κοινωνοῦσιν ἀέρος. ἐν δὲ τῇ γαστρὶ ἤδη κατὰ σπερματικὴν διοδοσιν[2] τοιαῦτα γίνεται, οἷα τὰ γεννῶντα· καὶ γὰρ παθη συγγενικὰ οὕτω λέγεται καὶ ἄλλαι ὁμοιότητες· καὶ τὸ κάντων δ' ἴσον ἀπέχειν τον ἥλιον πρὸς αἴσθησιν λέγεται, οὐ πρὸς λύχνον καὶ πρὸς αἴσθησιν, οὐχ ὡς ἔτυχεν, ἀλλ' ὡς φαμεν σημείου λογον ἔχειν τὴν γῆν πρὸς τὴν τοῦ ἡλίου σφαῖραν· ἐπει πρός γε τὴν τοιαύτην αἴσθησιν, καθ' ἣν θαλπους ἀντιλαμβανομεθα, ἐγγυθεν μεν μᾶλλον, πορρωθεν δὲ ἧττον, οὐκ ἴσον· οὕτω δ' ἀγχιτέρμων ὁ ἥλιος λέγεται τοῖς Αἰθιοψιν, οὐχ ὡς Ὀνησικρίτῳ δέδοκται.[3]

25. Καὶ τοῦτο δὲ τῶν ὁμολογουμένων ἐστὶ καὶ τῶν σωζόντων τὴν πρὸς τὴν Αἴγυπτον ὁμοιότητα καὶ τὴν Αἰθιοπίαν, ὅτι, τῶν πεδιων ὅσα μὴ ἐπικλυστα, ἄκαρπά ἐστι διὰ την ἀνυδρίαν. Νεαρχος δὲ τὸ ζητούμενον πρότερον ἐπὶ τοῦ Νείλου, πόθεν η πληρωσις αὐτοῦ, διδάσκειν ἔφη τοὺς Ἰνδικοὺς ποταμους, ὅτι ἐκ τῶν θερινῶν ὄμβρων συμβαίνει· Ἀλεξανδρον δ' ἐν μὲν τῷ Ἰδάσπῃ κροκοδείλους ἰδοντα, ἐν δε τῇ Ἀκεσίνῃ κυάμους Αἰγυπτίους, εὑρηκέναι δοξαι τὰς τοῦ Νείλου πηγάς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε

[1] ἀπεφεισμένως, Meineke, for πεπεισμένως Dh, πεπεισμ. νους Ox, πεπεισμένως other MSS.
[2] διόδοσιν, F, διέθεσιν other MSS.

with the fact that the Indians do not have woolly hair, and also that their skin is not so unmercifully scorched, I mean the fact that they share in an atmosphere that is humid. And already in the womb children, by seminal communication, become like their parents; for congenital afflictions and other similarities are also thus explained. Further, the statement¹ that the sun is equidistant from all peoples is made in accordance with observation, not reason; and in accordance with observations that are not casual, but in accordance with the observation, as I put it, that the earth is no larger than a point as compared with the sun's globe; since in accordance with the casual kind of observation we [illegible] their heat when the sun is near at hand and when it is far away. The sun is not equidistant from all, and only in this sense that the sun is spoken of as² nearing the borders³ of the Aethiops, and not in the sense Theodectes thinks.

25. The following, too, is generally agreed upon by all who compare the country of India to Aegypt and Aethiopia, that those plains which are not inundated are unproductive for want of water. Nearchus says that the question formerly raised in reference to the Nile as to the source of its floodings is answered by the Indian rivers, because it is the result of the summer rains; but that when Alexander saw crocodiles in the Hydaspes and Aegyptian beans in the Acesines, he thought he had found the sources of the Nile and thought of preparing a fleet for an expedition to Aegypt, thinking that he would sail as

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¹ i.e. of Onesicritus. ² i.e. by Theodectes.

³ Literally, "limits."

πλευσομένου, μικρὸν δ' ὕστερον γνῶναι διότι οὐ δύναται ἃ ἤλπισε·

μέσσῳ[1] γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
Ὠκεανὸς μὲν πρῶτον,

εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοὶ· ἔπειτα ἡ Ἀρκανὴ καὶ ὁ Περσικὸς κόλπος καὶ ὁ Ἀράβιος καὶ αὐτὴ ἡ Ἀραβία καὶ ἡ Τρωγλοδυτική.

Τὰ μὲν οὖν περὶ τῶν ἀνέμων καὶ τῶν ὄμβρων τοιαῦτα λέγεται καὶ τῆς πληρώσεως τῶν ποταμῶν καὶ τῆς ἐπικλύσεως τῶν πεδίων.

26. Δεῖ δὲ καὶ τὰ καθ' ἕκαστα περὶ τῶν ποταμῶν εἰπεῖν, ὅσα πρὸς τὴν γεωγραφίαν χρήσιμα καὶ ὅσων ἱστορίαν παρειλήφαμεν. ἄλλως τε γὰρ οἱ ποταμοί, φυσικοί τινες ὅροι καὶ μεγεθῶν καὶ σχημάτων τῆς χώρας ὄντες ἐπιτηδειότητα πολλὴν παρέχουσι πρὸς ὅλην τὴν νῦν ὑποθεσιν· C 697 ὁ δὲ Νεῖλος καὶ οἱ κατὰ τὴν Ἰνδικὴν πλεονέκτημά τι ἔχουσι παρὰ τοὺς ἄλλους διὰ τὸ τὴν χώραν ἀοίκητον εἶναι χωρὶς αὐτῶν, πλωτὴν ἅμα καὶ γεωργησίμων οὖσαν, καὶ μητ' ἐφοδεύεσθαι δυναμένην ἄλλως, μητ' οἰκεῖσθαι τὸ παράπαν. τοὺς μὲν οὖν εἰς τὸν Ἰνδὸν καταφερομένους ἱστορούμεν τοὺς ἀξίους μνήμης καὶ τὰς χώρας, δι' ὧν ἡ φορά, τῶν δ' ἄλλων ἔστιν ἄγνοια πλείων ἢ γνῶσις. Ἀλέξανδρος γὰρ ὁ μάλιστα ταῦτ' ἀνακαλύψας κατ' ἀρχὰς μέν, ἡνίκα οἱ Δαρείου δολοφονησαντες ὥρμησαν ἐπὶ τὴν τῆς Βακτριανῆς ἀπόστασιν, ἔγνω προυργιαιτατον ὂν διωκειν και καταλυειν

far as there by this river but he learned a little later that he could not accomplish what he had hoped, [1] for between are great rivers and dreadful streams, Oceanus first [2] into which all the Indian rivers empty and then in reverse Arabia and the Persian and the Arabian Gulfs and Arabia itself and the Troglodyte country

Such then, are the accounts we have of the winds and the rains and of the flooding of the rivers, and of the inundation of the plains.

26 But I must tell also the several details concerning the rivers, so far as they are useful for the purposes of geography and so far as I have learned their history For the rivers in particular, being a kind of natural boundary for both the use and the shape of countries, are very convenient for the purposes of the whole of our present subject but the Nile and the Indian rivers offer a certain advantage as compared with the rest because of the fact that apart from them the countries are unhabitable being at the same time navigable and tillable and that they can neither be travelled over otherwise nor inhabited at all Now as for the rivers worthy of mention that flow down into the Indus I shall tell their history as also that of the countries traversed by them, but as for the rest there is more ignorance than knowledge For Alexander, who more than any other uncovered these regions at the outset, when those who had treacherously slain Darius set out to cause the revolt of Bactriana, resolved that it would be most desirable to pursue and overthrow them.

[2] *Odyssey* 11. 157

[1] *πάντη*. Corais for *πάνυ πάνυ*, *πάνυ* other MSS.

ἐκείνου. ἦτε μὲν οὖν τὸ Ἰνδικὸν πλησίον Ἑλλάνων, ἀφεῖς δ' αὐτὴν ἐν δεξιᾷ ὑπεραίρει τὸν Παροπαμισὸν ἐπὶ τὰ πρόσαρκτα μέρη καὶ τὸν Βακτριανὸν καταστρεψάμενος δὲ τοσοῦτο πλεῖστα, ὅσα ἦν ὑπὸ Περσῶν, καὶ ἔτι πλείω τοῦ ἤδη καὶ τῆς Ἰνδικῆς ἀρχῆς, λεγόντων μὲν περὶ αὐτῆς πολλῶν, οὐ σαφῶς δὲ. ἀνεστρέψε δ' οὖν ὑπερβάλλοντα αὐτὰ ὄρη κατ' ἄλλας ὁδοὺς ἐπιστρεπτικωτέρας ἐν ἀριστερᾷ ἔχων τὸν Ἰνδικὸν εἶτ' ἐπιστρέψας ἐνθένδε αὐτὸν καὶ τοὺς ὄρους τοὺς ἑσπερίους αὐτῆς καὶ τὸν Κωφὴν ποταμὸν καὶ τὸν Ἀδρόστην, ὃς καὶ τὸν Κωφὴν ἐμβάλλει ποταμὸν κατὰ Πλημυρίου πόλιν ῥεῖν παρὰ Ἰωνικὴν ἄλλην πόλιν, καὶ δεξιὸν τὸν τε Παιδόμενον καὶ τὸν Ἰαλβαρίτιν. ἐπυνθάνετο δ' οἰκήσιμον εἶναι μάλιστα καὶ εὐκαρπότατον τὸν ὀρεινὸν καὶ πρόσαρκτον· τὸν δὲ νοτιόν τὸν μὲν ἄνυδρον, τὸν δὲ ποταμώλυστον καὶ τέλειον ἔκτυφον θέρμαις τε μᾶλλον ἢ ἀκθοφόροις ἐνμέτροις· ὥρμησεν οὖν τὸν ἑπαιουμένην κατεκτήσθαι πρότερον, ἅμα καὶ τοὺς ποταμοὺς ἐυκρατοτέρους νομίσας τῶν πηγῶν πλησίον, οἷα ἀναγκαῖον ἦν διασαίνειν ἐπικαρσίους ὄντας καὶ τεμνόντας ἢν ἐπὶ τὴν· ἅμα δὲ καὶ ἤρεσκεν εἰς ἓν πλεῖστον συνιόντας ῥεῖν· καὶ τοῦτ' ἀεὶ καὶ μᾶλλον συμβαίνειν ἔσω πλεῖον εἰς τὸ πρόσθεν προϊόντι,[4] ὥστ' εἶναι διεστρατευτέραν, καὶ ταῦτα ἐν πλείοσι ἀπορίᾳ. δεδιὼς οὖν τοῦτο διεῖδε τὸν Κωφὴν, καὶ κατεστρέφετο τὴν ὀρεινὴν, ἕως ἐτέτραπτο πρὸς ἕω.

[1] κατά, after καὶ Coraes ejecit — so the later editors.
[2] Πλημμυρίου [illegible] MSS. Πλημμυρίου [illegible]
[3] Γαρόβα [illegible] other MSS. [illegible] editors.
[4] προϊόντι. Coraes, for πρὸς Κ, πρόσω other MSS.

He therefore approached India through Arsina, and, having India on the right, crossed over Mt. Paropanisus to the northern parts and Bactriana, and, having subdued everything there that was subject to the Persians and also more, he then forthwith reached out for India too, once many men[1] had been deserting it to him though not clearly. Accordingly he returned, passing over the same mountains by other and shorter roads, keeping India on the left, and then turned immediately towards India and its western boundaries and the Cophes River and the Choaspes, which after emptying into the Cophes River near a city Peuroi, and after flowing past Gaura, another city, and flowing forth through both Bactriana and Gandaritis. He learned by inquiry that the southeastward and northerly part was the most habitable and fertile, but that the southerly part was partly without water and partly watered by rivers and utterly out, more suitable for wild beasts than for human beings. Accordingly, he set out to acquire first the part that was commended to him, at the same time considering that the rivers which it was necessary to cross, since they flow transversely and cut through the country which he meant to traverse, would more easily be crossed near their sources. At the same time he also heard that several rivers flowed together into one stream, and that this was always still more the case the farther forward they advanced, so that the country was more difficult to cross, especially in the event of lack of boats. Afraid of this therefore he crossed the Cophes and began to subdue all the mountainous country that faced towards the east.

[1] Historians and geographers who accompanied him

27 Ἦν δὲ μετὰ τὸν Κωφὴν ὁ Ἰνδὸς εἶθ' ὁ Τδάσπης, εἶθ' ὁ Ἀκεσίνης καὶ ὁ Τιρωτις, ὕστατος δ' ὁ Ὑπανις· πρεσβύτερος γὰρ προελθεῖν ἐκωλύθη, τοῦτο μὲν μανθάνω τινὶ προσέχων, τοῦτο δ' ὑπὸ τῆς στρατιᾶς ἀπηγορευκυίας ἤδη πρὸς τοῦ πόνου ἀπαγαγεσθαι· μαλιστα δ' ἐπ' τῶν ὑδάτων ἔκαμον, συνεχῶς νυμενος· ταῦτ' οὖν ἐγένετο τέρμα ἡμῖν τῶν ἐκεῖνῃ τῆς Ἰνδικῆς
C 698 μερῶν, ὅσα ἐντὸς τοῦ Ὑπανιος, καὶ εἴ τινα προσεστερησαν οἱ μετ' ἐκεῖνον πρεσβύτερον τοῦ Ὑπανιος προελθοντες μέχρι τοῦ Γαγγου καὶ Παλιμβοθρων· μετὰ μὲν οὖν τὸν Κωφὴν ὁ Ἰνδὸς ῥεῖ τὰ δὲ μεταξὺ τουτων τῶν δυοῖν ποταμῶν ἔχουσιν Ἀσπασιοι τε καὶ Μασσαγαι[1] καὶ Νυσαῖοι καὶ Τπασ οι [2]εἶθ' ἡ Ἀσσακανου, ὅπου Μασσγα[3] πολις, τὸ βασιλειον τῆς χωρας· ἤδη δὲ πρὸς τῷ Ἰοδῷ πολιν ἄλλη πολις Πευκολαΐτις, πρὸς ᾗ ζευγμα γενηθὲν ἐπέρασε τὴν στρατιαν.

28 Μεταξὺ δὲ τοῦ Ἰνδου καὶ τοῦ Ὑδάσπου Ταξιλα ἐστι, πολις μεγάλη καὶ εὐνομουμενη, καὶ ἡ περιοικουμένη χωρα σχεδὸν καὶ σφοδρα εὐδαιμων, ἤδη συνηκτουσα καὶ τοῖς πεδίοις· ἐδέξαντο τε δὴ φιλανθρωπως τὸν Ἀλεξανδρον οἱ ἀντιρρωτοι καὶ ὁ βασιλευς αὐτῶν Ταξιλης· ἔτυχον τε πλειστων ἢ αὐτοι παρειχον, ὥστε φθονεῖν τοὺς Μακεδονας καὶ λεγειν ὡς ἐν εἴχε, ὡς ἔοικεν. Ἀλεξανδρος, οὗς εὐεργετησεν πρὸν ἢ ἐκεῖσε τὸν Ἰνδον· φασι δ' εἶναί τινες τὴν χωραν ταυτην Λίγυστου μεζονα.

[1] Βασσαγαι Dübner.

[2] Τπασ, Tzschucke emends to Ἰσσεδων, Corais to Ἀσσακανων.

[3] Μασγα, Tzschucke and Corais emend to Μασσαγα, the MSS. of Arrian (Indica 5) read Μασσαγα.

27 After the Cophes he went to the Indus then to the Hydaspes then to the Acesines and the Hydraotis and last to the Hypanis, for he was prevented from advancing farther, partly through disappearance of certain omens and partly because he was forced by his army, which had already been worn out by its labours though they suffered most of all from the waters being continuously drenched with rain Of the eastern parts of India, then, there have become known to us all those parts which lie this side the Hypanis, and also any parts beyond the Hypanis of which an account has been added by those who, after Alexander advanced beyond the Hypanis, as far as the Ganges and Palibothra Now after the Cophes crosses the Indus and the region between these rivers is occupied by the Aspasii Massani, Nysaei and Hyssaei, and then one comes to the country of Assacenus where is a city Massaga, the royal seat of the country and now near the Indus again, one comes to another city, Peucolaitis near which a bridge that had already been built afforded a passage for the army

28 Between the Indus and the Hydaspes lies Taxila, a city which is large and has most excellent laws, and the country that lies round it is spacious and very fertile immediately bordering also on the plains Both the Taxilaeans and the King Taxiles, received Alexander in a kindly way and they obtained from Alexander more gifts than they themselves presented, so that the Macedonians were envious and said that Alexander did not have anyone, as it seemed, on whom to bestow his benefactions until he crossed the Indus. Some say that this country is larger than Aegypt. Above this country

ὑπερ δὲ ταύτης ἐν τοῖς ὄρεσιν ἡ τοῦ Ἀθήνιππου χώρα, παρ' ᾧ δύο δρακοντας ἀνηγγέλλον οἱ παρ' αὐτοῦ πρεσβεῖς τρεφεσθαι τὸν μὲν ὀγδοήκοντα πηχῶν, τὸν δὲ τετταρακοντα πρὸς τοῖς ἑκατὸν, ὡς εἴποιεν. Ὀνησίκριτος δὲ οὐκ Ἀλεξανδρου μᾶλλον ἢ τῶν παραδοξολογούντων ἀρχιευμαρεστήν προσείπεν τις ἄν. πάντες μὲν γὰρ οἱ περὶ Ἀλεξανδρον τὸ θαυμαστὸν ἐστι τἀληθοῦς ἀνεβάλλοντο μᾶλλον, ὑπερβάλλεσθαι δὲ δοκεῖ τοὺς τοσούτους ἐκείνος τῇ τερατολογίᾳ. λέγει[1] δ' οὖν τινα καὶ πιθανὰ καὶ μνήμης ἄξια, ὥστε καὶ ἀπιστούντα μὴ παραλθεῖν αὐτά. περὶ δ' οὖν τῶν δρακόντων καὶ ἄλλοι λέγουσιν, ὅτι ἐν τοῖς Ἰνδικοῖς ὄρεσι θηρεύουσι καὶ τρέφουσιν ἐν ἀσπήλαιοις.

20 Μεταξὺ δὲ τοῦ Ὑδάσπου καὶ τοῦ Ἀκεσίνου ἡ τε τοῦ Πώρου ἐστὶ, πολλὴ καὶ ἀγαθὴ, σχεδόν τι καὶ τριακοσίων πόλεων, καὶ ἡ πρὸς τοῖς Ἰνδικοῖς ὄρεσιν ὕλη, ἐξ ἧς Ἀλεξανδρος κατεσκεύασε τῷ Ὑδάσπῃ κόψας ὑλοτομὴν τε πολλὴν καὶ πεύκινα καὶ κέδρινα καὶ ἄλλα παντοῖα στολεχη, ναυπηγήσιμα, ἐξ ὧν στόλον κατεσκευάσατο ἐπὶ τῷ Ὑδάσπῃ πρὸς τοῖς ἐκτισμένοις ὑπ' αὐτοῦ πόλεσιν ἐφ' ἑκατέρα τοῦ ποταμοῦ ἔστιν ὃν τὸν μὲν Βουκεφάλειον ὠνόμασεν ἀπὸ τοῦ πεσόντος ἵππου κατὰ τὴν μάχην τὴν πρὸς τὸν Πώρον· ἐκαλεῖτο δὲ Βουκεφάλας ἀπὸ τοῦ πλάτους τοῦ μετώπου· πολεμιστὴς δ' ἦν ἀγαθὸς,
C 699 καὶ καὶ ταύτῃ διέχρητο κατὰ τοὺς ἀγῶνας· τὴν δὲ Νίκαιαν ἀπὸ τῆς νίκης ἐκάλεσεν. ἐν δὲ τῇ λαχθείσῃ ὕλῃ καὶ τὸν τῶν περιπεσθέντων διηγοῦν-

[1] λέγει, Corrat, for λέγων, as the later ed. [illegible]

In the mountains lies the country of Abisares, who, according to the ambassadors that came from him, kept two serpents, eighty cubits in length and [illegible] hundred and forty, according to Onesicritus, who cannot in propriety be called an author of Alexander as of things that are invented by him for though all the followers of Alexander preferred to accept the marvelous rather than the true, Onesicritus seems to surpass all these followers of his in the telling of prodigies. However, he tells some things that are both plausible and worthy of mention and therefore we are not prevented by his narrative even by one who disbelieves them. At any rate others too speak of the serpents, saying that they are caught in the Emodi mountains and kept in caves.

19 Between the Hydaspes and the Acesines is, first, the country of Porus, extensive and fertile, containing about three hundred cities, and secondly the forest near the Emodi mountains, from which Alexander cut and brought down on the Hydaspes, a large quantity of fir, pine, cedar and other kinds of timber, for shipbuilding, from which he built a fleet on the Hydaspes near the city founded by him on the far side of the river where he crossed and conquered Porus. Of these cities he named one Bucephala after Bucephalas, the horse which fell during the battle with Porus; the horse was called Bucephalas[1] from the width of his forehead. He was an excellent war horse and was always used by Alexander in his fights, and he raised the other Nicaea after his victory. In the forest above-mentioned both the number and the size of the long-

[1] i.e. Oxhead.

τοῦ πλήθους ὑπερβάλλον καὶ τὸ μεγέθος ὁμοίως, ὥστε τοὺς Μακεδόνας ποτὲ ἰόντας ἐν τισιν ἀκρολοφίαις ψιλαῖς ἑστῶτας ἐν τάξει καὶ ὑπομένοντας πολλοὺς (καὶ γὰρ ἀνθρωποφυεστάτην εἶναι τὸ ζῷον οὐχ ἧττον τῶν ἐλεφάντων), στῆσαι πεζὸν λαβεῖν φαντασίαν καὶ ὁρμῆσαι μετ' αὐτοὺς, ὡς πολεμοῦντας μαθόντας ἐκ πάλαι Ἡρακλέους, συνόντος τότε τῷ βασιλεῖ, τὴν ἀλκὴν ἀπαιτεῖσθαι· ἡ δὲ θήρα τοῦ ζῴου δεινὴ μιμεῖται δὲ καὶ ἑπόμενα δεινόν· ἀνάφ' ἑστῶτας οἱ μὲν θῆρες, ἐπὰν ἴδωσιν ἐπὶ δεινόν τι ἐπιόντας, ἐν ὕψει θέντες τρυφλὸν ὕδωρ ἔχον πρὸς τοῖς ἑαυτῶν ὀφθαλμοῖς, ἐκλείφουσιν ἐξ αὐτοῦ τὸ ὕδωρ, ἀντὶ τοῦ ὑγροῦ ἐξοῦ τριφλὸν θέντες ἀπίασι καὶ λοιπὸν πανταχόθεν· ἐπὰν δὲ καταπηδήσαν τὸ θηρίον ἐγχρίσωσι τοῦ ἐξοῦ καταμυσάντος δ' ἀκολουθεῖ τὰ λοιπὰ φάρμακα, ἐπιόντες ζωγροῦσιν· εἷς μὲν οὖν[2] τρόπος οὗτος, ἄλλος δὲ ὑποδυόμενος θηλυκοῖς καὶ ἀναξυρίσι, ἀπίασιν ἄλλους καταλιπόντες δασεῖς, τὰ ἐντὸς κεχρισμένους ἐξῷ· εἰσιόντας δὲ εἰς αὐτοὺς ῥᾴδιον αἱροῦσι.

30. Καὶ τὴν Κιθαιρῶνα[3] δ' τινὲς καὶ[4] τὴν Σωπεῖθον τῶν νομαρχῶν τινὸς κατὰ τὴν ἐξ τὴν μεσοποταμίαν τιθέασιν· ἄλλοι δὲ καὶ τοῦ Ἀκεσίου πέραν καὶ τοῦ Ἀραξοῦ ὄρεσιν τῇ Πιερίᾳ τοῦ ἑτέρου δὲ ἦν ἐπιφανὴς τοῦ ἐπὶ Ἀλεξανδρέων ἄλοντος· καλοῦσι δὲ Ἰανδαρίδα τὴν ὑπὸ

Instead of ἀνάφ' ἑστῶτας (interpreted, "ἀνάφ' ἑστῶτας ἀνάφ' ἑστῶτας, Casaubon also "ἀνάφ' ἑστῶτας ἀνάφ' ἑστῶτας").

[1] ἀπ' ἐπ' ἐπ' ἐπ' by all MSS except Vat.

[2] Καθαιρῶν Tzschucke, Καθαρῶν Kramer, Κιθαιρῶν the later editors.

[4] καὶ, Coraes (see text following Diodorus 17. 9.)

tailed apes¹ are also described as so extraordinarily large, that once the Macedonians, seeing many of these standing in front line on some bare ridges (for this animal is very human-like in intelligence, no less so than the elephant), got the impression that they were an army of men; and they actually set out to attack them as human enemies, but on learning the truth from Taxiles, who was then with the king, desisted. The capture of the animal is effected in two ways. It is an imitative animal and takes to flight up into the trees. Now the hunters, when they see an ape seated on a tree, place in sight a bowl containing water and rub their own eyes with it; and then they put down a bowl of bird-lime instead of the water, go away, and lie in wait at a distance; and when the animal leaps down and besmears itself with the bird-lime, and when, upon winking, its eyelids are shut together, the hunters come up and take it alive. Now this is one way, but there is another. They put on baggy breeches like trousers and go away, leaving behind them others that are shaggy and smeared inside with bird-lime; and when the animals put these on, they are easily captured.

30. Some put both Cathaea and the country of Sopeithes, one of the provincial chiefs, between these two rivers,² but others on the far side of the Acesines and the Hyarotis, as bordering on the country of the second Porus, who was a cousin³ of the Porus captured by Alexander. The country that was subject

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¹ The species cercopithecus (for a fuller description see 15. 1. 37).

² The Hydaspes and Acesines.

³ Or "nephew."

ταύτης χώραν. ἐν δὲ τῇ Καθαίᾳ[1] καὶ καινότατον ἱστορεῖται τὸ περὶ τοῦ κάλλους, ὅτι τιμᾶται διαφερόντως, ὡς ἵππων καὶ κυνῶν· βασιλέα τε γὰρ τὸν κάλλιστον αἱρεῖσθαί φησιν Ὀνησίκριτος, γενόμενόν τε παιδίον μετὰ δίμηνον κρίνεσθαι δημοσίᾳ, πότερον ἔχει τὴν ἔννομον μορφὴν καὶ τοῦ ζῆν ἀξίαν ἢ οὔ· κρινόμενον δ' ὑπὸ τοῦ ἀποδειχθέντος ἄρχοντος ζῆν ἢ θανατοῦσθαι· βάπτεσθαί τε πολλοῖς ἀνθινωτάτοις χρώμασι τοὺς πώγωνας, αὐτοῦ τούτου χάριν καλλωπιζομένους· τοῦτο δὲ καὶ ἄλλους[2] ποιεῖν συχνοὺς τῶν Ἰνδῶν (καὶ γὰρ φέρειν τὴν χώραν χρόας θαυμαστάς) καὶ θριξὶ καὶ ἐσθῆσι· τοὺς δ' ἀνθρώπους τὰ ἄλλα μὲν εὐτελεῖς εἶναι, φιλοκόσμους δέ. ἴδιον δὲ τῶν Καθαίων[3] καὶ τοῦτο ἱστορεῖται, τὸ αἱρεῖσθαι νυμφίον καὶ νύμφην ἀλλήλους, καὶ τὸ συγκατακαίεσθαι τεθνεῶσι τοῖς ἀνδράσι τὰς γυναῖκας κατὰ τοιαύτην αἰτίαν, ὅτι ἐρῶσαί ποτε C 700 τῶν νέων ἀφίσταιντο[4] τῶν ἀνδρῶν ἢ φαρμακεύοιεν αὐτούς· νόμον οὖν θέσθαι τοῦτον, ὡς παυσομένης τῆς φαρμακείας. οὐ πιθανῶς μὲν οὖν ὁ νόμος οὐδ' ἡ αἰτία λέγεται. φασὶ δ' ἐν τῇ Σωπείθους χώρᾳ ὀρυκτῶν ἁλῶν ὄρος εἶναι, ἀρκεῖν δυνάμενον ὅλῃ τῇ Ἰνδικῇ· καὶ χρυσεῖα δὲ καὶ ἀργυρεῖα οὐ πόρρω ἐν ἄλλοις ὄρεσιν ἱστορεῖται καλά, ὡς ἀπέφηνε Γόργος ὁ μεταλλευτής· οἱ δ' Ἰνδοὶ μεταλλείας καὶ χωνείας ἀπείρως ἔχοντες οὐδ' ὧν

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[1] Καθαίᾳ, Tzschucke and later editors, for Καθέᾳ.
[2] ἄλλους, *hi*, ἄλλοις other MSS.
[3] Καθαίων, Tzschucke and later editors, for Καθέων.
[4] ἀφίσταιντο, Corais and later editors, for ἀφίσταντο.

to him it called Gandaris. As for Cathaea, a most nice regard for beauty there is required. I mean that it is prized in an exceptional manner, as, for example, for the beauty of its horses and dogs, and, in fact, Onesicritus says that they choose the handsomest person as king, and that a child is judged in public after it is two months old as to whether it has the beauty of form required by law and is worthy to live or not, and that when it is judged by the appointed magistrate it is allowed to live or is put to death, and he says they dye their beards with many most fixed colours for the sole reason that they wish to be seemly. Onesicritus, and that this practice is carefully followed by numerous other Indian peoples also, for the country produces marvelous colours, he says, which dye both the hair and their garments, and that the people, though slovenly in every other way, are fond of adornment. The following too is reported as a custom peculiar to the Cathaeans: the groom and bride choose one another themselves, and wives are burned up with their deceased husbands for a reason of the kind—that they sometimes fell in love with young men and deserted their husbands or poisoned them, and therefore the Cathaeans established this as a law, thinking that they would put a stop to the poisoning. However, the law is not stated in a plausible manner, nor the cause of it either. It is said that in the country of Sopeithes there is a mountain of mineral salt sufficient for the whole of India. And gold and silver mines are reported in other mountains not far away, excellent mines, as has been plainly shown by Gorgus the mining expert. But since the Indians are inexperienced in mining and

εὐπορούσιν φασιν, ἀλλ' πλουσιωτερον μεταχειρίζονται τὸ πρᾶγμα.

31. Εν δε τῇ Σωπειθοντι και τας τῶν κυνῶν ἀρετὰς διηγοῦνται θαυμαστας. λαβεῖν γοῦν τον Ἀλεξανδρον παρὰ του Σωπειθοντος κυνας πεντηκοντα και ἑκατον· διαπειρας δε χωρις λεοντι προσαφεντας[1] δυο, κρατουμενων[2] αὐτῶν, δυο ἄλλους ἐπαφεῖναι· τοτε δ' ἤδη καθεστωτων εις ἀντιπαλα, τον μὲν Σωπειθη κελεῦσαι των κυνῶν ἕνα ἀποσπῶν τοῦ σκελους τινα λαμβανειν, ἐαν δε μὴ ὑπακουῃ, ἀποτεμεῖν· τον Ἀλεξανδρον δε κατ' ἀρχας μεν οὐ συγχωρεῖν ἀποτεμειν φειδομενον τοῦ κυνος, εἰποντος δ', ὅτι Γαυταρης ἀντιδωσει σοι, συγχωρησαι, και τον κυνα περιιδειν ἀποτμηθεντα τὸ σκελος βραδειῃ τομῇ, πριν ἀπιεναι τὸ δῆγμα.

32. Ἡ μὲν οὖν μέχρι τοῦ Ὑδάσπου ὁδὸς τὸ πλεον ἦν ἐπὶ μετημθριαν, ἡ δ' ἐνθενδε προς ἕω μᾶλλον μεχρι τοῦ Ὑπανιος ἄπασα δε τῆς ὑπωρειας μαλλον ἢ τῶν πεδιων ἐχομένη. ὁ δ' οὖν Ἀλεξανδρος ἀπὸ τοῦ Ὑπανιος ἀνεστρεψας ἐπι τον Ὑδασπην και τον ναυσταθμον, ηρτιαρότει[3] τον στολον, εἶτ' ἔνλει τω Ὑδασπη· πλεοντες δ' οι λεχθεντες ποταμοὶ συμβαλλουσιν εις ἕνα τον Ἰνδον· ὕστατος δ' ὁ Ὑπανις· πεντεκαιδεκα δε τους συμπαντας συρρεῖν φασι, τους γε ἀξιολογους· πληρουθεις δ' ἐκ παντων ὥστε καὶ ἐφ' ἑκατον σταδιους ως οἱ μὴ μετριαζοντες φασιν, εὑρισκεσθαι κατά τινας τοπους,

[1] προσαφέντας CP: προσαφέντα mss.
[2] κρατούμενον Co: κρατούμενον vel κρατουμένου omit.
[3] Instead of ἠρτιαρότει, F reads ἠρτιαρότει (sic), C ἠρτιαρότει

anything they also do not know what their resources are and handle the business in a rather simple manner

31 Writers narrate also the excellent qualities of the dogs in the country of Sopeithes [illegible] say, at any rate, that Alexander received one hundred and fifty dogs from Sopeithes and that to prove them, two were set loose to attack a lion and when they were being overpowered two others were set loose upon him, and that then the match having now become equal Sopeithes bade someone to tear one of the dogs by the leg and pull him away and if the dog did not wish to cut off his leg and that Alexander would not consent to cutting off the dog's leg at first wishing to spare the dog but consented when Sopeithes said that he would give him four instead and that the dog suffered the cutting off of his leg by slow amputation so that he let go his grip

32 Now the [illegible] to the Hydaspes was for the most part toward the south but from there to the Hyparis it was more towards the east and as a whole it kept to the east more than to the south Actual events Alexander when he returned from the Hydaspes to the Hydaspes and the [illegible] proceeded [illegible] made ready the fleet and then he set sail on the Hydaspes As the above-mentioned rivers [illegible] of all the Hydaspes [illegible] over the Indus and [illegible] the Indus [illegible] fifteen [illegible] and that after being fixed so firmly as that it is widened in some places, according to writers who are moderate even to the extent of one hundred stades but according to the more

(corrected to *ἐκκομίζειν* [illegible] and other MSS and editors but see Kramer *ἐκκομίζειν*

ὡς δ' οἱ μετριώτεροι, πεντήκοντα τὸ πλεῖστον, ἐλαχίστου δὲ ἑπτά (καὶ πολλὰ ἔθνη καὶ πόλεις εἰσὶ[1] πέριξ[2]), ἔπειτα δυεῖν ἀτομασιν εἰς τὴν νοτίαν ἐκδιδόασι θαλατταν καὶ τὴν Παταλήνην προσαγορευομένην ποιεῖ νῆσον. ταύτην δ' ἔσχε τὴν ἐπίνοιαν Ἀλέξανδρος, ἀφεὶς τὰ πρὸς ἕω μέρη πρώτον μὲν διὰ τὸ κωλύθηναι διαβῆναι τὸν Ὑπανιν, ἔπειτα καὶ ψευδῆ καταμαθὼν τῇ πείρᾳ τὸν προσατεγοντα λόγον, ὡς ἔπειτα εἴη καὶ θηριώδεις μᾶλλον οἰκήσιμα τὰ ἐν τοῖς πεδίοις ἢ ἀνθρωπεῖα γένοι. διόπερ ὥρμησεν ἐπὶ ταῦτα, ἀφεὶς ἐκεῖνα, ὥστε καὶ ἐγένετο ταῦτα ἀντ' ἐκείνων ἐπὶ πλέον.

C 701 33. Ἡ μὲν οὖν μεταξὺ τοῦ Ὑπάνιος καὶ τοῦ Ἰδάσπου λέγεται ἔνεα ἔχειν ἔθνη, πόλεις δὲ εἰς πεντακισχίλιας οὐκ ἐλάττους. Κῶς τὴν Μέροπιδος δοκεῖ δὲ πρὸς ὑπερβολὴν εἰρῆσθαι τὸ πλῆθος· ἡ δὲ μεταξὺ τοῦ Ἰνδοῦ καὶ τοῦ Ἰδάσπου, εἴρηται σχεδόν τι ὑφ' ὧν οἰκεῖται τῶν ἀξίων μνήμης· κεῖται δ' ἑξῆς οἵαν τε Σιβαὶ λεγόμενοι, περὶ ὧν καὶ πρότερον ἐμνήσθημεν, καὶ Μαλλοὶ καὶ Σύδραικαι,[3] μεγάλα ἔθνη· καὶ Μαλλοὶ μέν, παρ' οἷς ἀποθανὼν ἐκινδύνευσεν Ἀλέξανδρος, τραθεὶς ἐν πλώσει πολιχνῆ τινος Σιδρίκαι[4] ἃ δὲ αὐτοῦ Διονύσου συγγενεῖς ἔφαμεν μεμυθεῦσθαι· πρὸς αὐτῇ δ' ἤδη τῇ Παταλινῇ τήν τε τοῦ Μουσικανοῦ λεγόμενοι καὶ τὴν Σαβοῦ, οὗ

[1] εἰσὶ DF, εἶσι other MSS.
[2] καὶ πολλὰ . . . πέριξ Meineke ejecta, following Casaubon, cf. Kramer.
[3] Σύδρακα DF, Ὀξυδράκαι K.
[4] Σιδρίκαι F corrected in margin to Ὀξυδράκαι), Ὀξυ'ρ. and other MSS.

moderate, fifty at the most and seven at the least; and there are many towns and villages along it;[1] it is not improbable that the [illegible] by [illegible] and [illegible] the several [illegible] [illegible] this [illegible][2] after [illegible] from his west the parts towards the east, first, because he had been prevented from crossing the Hypanis, and secondly, because he had learned [illegible] when the facts of the experience had proved [illegible] a marsh, that the parts in the [illegible] were burning hot and more habitable for wild beasts than for a human race;[3] and therefore he set out for these parts, disregarding those others, so that the former became better known than the latter.

33. Now the country between the Hypanis and the Hydaspes is said to contain nine nations, and also five thousand cities—cities no smaller than Cos Meropis—though the number stated seems to be excessive. As for the country between the Indus and the Hydaspes, I have stated approximately the peoples worthy of mention who occupy it; and below them, next in order, are the Sibae, as they are called, whom I have mentioned before,[4] and the Malli and the Sydracae, large tribes. It was in the country of the Malli that Alexander was in peril of death, being wounded in the capture of some small city; and as for the Sydracae, I have already spoken of them as mythically akin to Dionysus.[5] Near Patalene, they say, one comes at once to the country of Musicanus, and to that of Sabus, where is Sindo-

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[1] The words in parentheses are probably a gloss.

[2] [illegible] from the Hypanis.

[3] See § 26.

[4] See 14. 2. 19.

[5] § 28 above.

[6] § 8 above.

[7] § 8 above.

τὸ Σινδόμανα,[1] καὶ ἐπὶ τὴν Παρτικανοῦ καὶ ἄλλων δὲ τοιούτων ἀκτῶν. Ἀλεξανδρεῖς τε τὸν τῶν Ἰνδῶν παροικοῦντων ποταμῶν, ἐστιν δὲ τῆς Πατάλης ἡν ὁ Ἰνδὸς ποιεῖ σχιζόμενος εἰς δύο ῥεύματα. Ἀριστοβουλὸς μὲν οὖν τὸν χίλιον σταδίων διεῖναι φησιν αὐτὸν ἄλλων φησὶν αὐτὸν Νεάρχου δ' ὑπεροχὴν προστιθέναι. Ὀνησίκριτος δὲ τὴν πλεύσιν ἐκείνην τὴν ἀπολαμβανομένην κόλπον τριγώνου τὸ σχῆμα διεχίλιον, τὸν δὲ ποταμοῦ τὸ πλάτος, ἀφ' ὃ σχίζεται εἰς τὰ στόματα, ὅσον διακοσίων[2] καλεῖ δὲ τὴν νῆσον Δέλτα καὶ φησὶν ἴσην εἶναι τοῦ κατ' Αἴγυπτον Δέλτα· ὃν ἀληθῆ τοῦτο λέγει· τὸ γὰρ κατ' Αἴγυπτον Δέλτα χίλιον καὶ τριακόσιον λέγεται σταδίων ἔχειν τὸν ἴσον, τὸν δὲ πλεύσιν τοιαύτην εἶναι τὴν βάσιν. ἐν δὲ τῇ Πατάλῃ πόλις ἐστὶν ὀξυλόγων τὰ Πατάλα ἀφ' ἧς καὶ ἡ νῆσος καλεῖται.

34. Φησὶ δ' Ὀνησίκριτος τὴν πλεύσιν παρὰ λίαν τὴν τοῦ πόλου τὸν τεταγμένον ἔχειν καὶ μάλιστα κατὰ τὰ στόματα τῶν ποταμῶν διὰ τὸ τὴν χόνν καὶ τὰς πλημμυρίδας καὶ τὸ μὴ πνεῖν ἀποχαίειν[3] ἀλλ' ὑπὸ τῶν πελαγίων ἀνέμων κατέχεσθαι τοῦτον τὸν τόπον τὸ πλεῖν. λέγει δὲ καὶ περὶ τῆς Μεσοποταμίας χώρας ἐπὶ πλεῖστον ἐπεκτείνεσθαι αὐτήν, ὃν τινα κοινὰ καὶ ἄλλοις Ἰνδοῖς ἱστορεῖται περὶ τὸ μακρόβιον, ὅστε καὶ τριακόντα ἔτη τοῖς ἑκατὸν προσλαμβάνειν· καὶ

[1] [illegible] Indus, [illegible] Σινδόμανα Μεσοποτάμια, [illegible] Kramer, who, however, inserts [illegible] Σινδόμανα.

[2] For διακοσίων Groskurd [illegible]. Kramer [illegible] Arrian [illegible].

mana, and also to the country of Porticanus and others, who, we and all, were conquered by Alexander, these peoples living along the river sands of the Indus. But last of all to Patalene, a country formed by the Indus, which branches into two mouths. Now Aristobulus says that these mouths are one thousand stadia distant from one another, but Nearchus adds eight hundred, and Onesicritus reckons each of the two sides of the triangular island, which is triangular in shape, at two thousand, and the width of the river, where it branches into the mouths, at about two hundred, and he calls the island Delta, and says that it is equal in size to the Aegyptian Delta; a statement which is not true. For it is said that the Aegyptian Delta has a base of one thousand three hundred stadia, though each of the two sides is shorter than the base. In Patalene there is a not-worthy city, Patala, after which the island is named.

34. Onesicritus says that most of the seaboard in this part of the world abounds in shoals, particularly at the mouths of the rivers, on account of the silt and the overflows, and also of the fact that no breezes blow from the land, and that this region is subject for the most part to winds that blow from the high sea. He describes also the country of Musicanus, saying it rather at length for things of which some are reported as common also to other Indians, as, for example, their length of life, thirty years beyond one hundred (and indeed some say

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[illegible]

γὰρ τοῦ Σ μὲν ἔτι τούτων μακροβιωτέρους τινὲς
φασι καὶ τὸ λεγόμενον καὶ τὸ ἀγήρων κατὰ
τῆς χώρας ἀφθόνως ἀπαντᾶν ἐχόντων. Ἰδίον δὲ
τὸ ἀνωμαλίας τινὰς ἱστορικὰς αὐτοῖς εἶναι δημοσίας
αὐτοκράτορας, ὅθεν ὁ εἰς θήρας ἐχόντων καὶ τὸ
χρυσῷ μὴ χρῆσθαι, μηδὲ ἀργύρῳ. μετάλλων
ὄντων καὶ τὸ μετὰ δούλων τοὺς τὴν ἀκμὴν χρῆσθαι
ποιεῖν ἐκ [illegible] μὲν τοῦ [illegible]
δὲ τοῖς [illegible] μὴ [illegible] δὲ τὰς ἀνιστάμενας
πλὴν ἰατρικῆς ἀνὰ τὸν τῆς [illegible] εἶναι
C 701 τῆς ἀνὰ πλῆθος ἀσκήσεως. εἶδος ἀνὰ τὴν πολέμου [1]
καὶ τῶν ἀρμόνων διὰ μὲν εἶναι πλὴν φύσιν
καὶ ἔθεσιν· ἐν αὐτῷ γὰρ τὸ μὴ πολεῖν
τοῦτο, τὰ δ' ἐν τοῖς συμβόλαιοις ἐν αὐτῷ
[illegible], ὅστε ἀπεχεσθαι δεῖ ἐκεῖ τῆς πολιτείας
τῆς πίστεως ἀλλὰ καὶ προσέχειν ὅτι πιστεύεσθαι
καὶ μὴ δεῖσθαι πλουτεῖν τὴν πόλιν· ταῦτα μὲν οὖν
μετ' Ἀλεξανδρέων ἀποστοῦντας λεγόμενα.

35 Ἐπέλθοιμι δὲ τὰς καὶ Κοπτέων τῶν τῆς
μητρὸς Ἀρσινοείτων ἐπιστάσεις πολλὰ τε ἄλλα
παραδοξα φαινόμενα καὶ οὐχ ὁμολογούμενα οὐσίας,
καὶ ἐν καὶ τὸ μέχρι τοῦ Ἰστροῦ προελθεῖν τὸν
Ἀλεξάνδρου· αὐτὸς τὸ φυσικὸν εἶναι τὸν ποταμὸν
καὶ ἀπὸ τὰ ἐν αὐτῷ καὶ μυθῶδεις καὶ πλουτοῦν
καὶ ἐκεῖθεν πόρρω πιστεύειν μᾶλλον ἢ ἀπιστεῖν· ἐπεὶ
μὲν γὰρ μεγίστου τῶν μεταμορφωμένων κατὰ τὰς
τρεῖς ἠπείρους, καὶ μὲν πρῶτος ὁ Ἴστρος, τρίτος
δὲ καὶ τέταρτος ὁ Ἴστρος καὶ ὁ Νεῖλος, ἕκτος

[1] τῆς πολεμικῆς KF τῆς πολεμικοῦ other MSS.

[1] See 10. 4, 16, 20.

that the Seres live still longer than [illegible] and their hair is [illegible] even though their country has [illegible] of every kind. Previous to them in the far east they have a kind of Ethiopian [illegible] where [illegible] cut in [illegible] and feed the meat of animals [illegible] and that they do not [illegible] although they have [illegible] and that instead of slaves they use young [illegible] the size of [illegible] as the Cretans use the Aetonitae and as [illegible] the Helots; and that they make [illegible] of the sciences except that of [illegible] for they [illegible] and too much [illegible] of form as wicked [illegible] and that they have no [illegible] and [illegible] for it is not in [illegible] to avoid suffering them, whereas the [illegible] of contracts to [illegible] of each [illegible] and [illegible] and also to consider carefully who should be trusted and not to fill the [illegible] with amusia. [illegible] account of those who made the expedition [illegible]

35 But there has also been published a letter of Ceterius to his mother Aristopeia, which suggests many other strange things, and [illegible] which no one can [illegible] that Alexander advanced as far as the [illegible]. And he says that he himself saw the [illegible] measures on its sides and a magnitude both of width and of depth which is remote from [illegible] than near it. Indeed, it is [illegible] agreed that the Ganges is the largest of known rivers, or the three [illegible] and also it the Indus and third and fourth the Istr and the

[1] See 8. 5. 4 and 12. 3. 4.

συμφωνεῖται· τὰ καθ' ἕκαστα δ' ἄλλοι ἄλλως περὶ αὐτοῦ λέγουσιν, οἱ μὲν τριακοντα σταδίων τοὐλαχιστον πλάτος, οἱ δὲ καὶ τριῶν, Μεγασθένης δὲ ὅταν ᾖ μέγιστος καὶ εἰς ἑκατὸν εὑρίσκεσθαι, βάθος δὲ εἴκοσι ὀργυιῶν τοὐλαχιστον.

36 Ἔνι δὲ τῇ συμβολῇ τούτου τε καὶ τοῦ ἄλλου ποταμοῦ[1] τὰ Παλιβόθρα ἱδρῦσθαι, σταδίων ἑπτακοσίων τὸ μῆκος, πλάτος δὲ πεντεκαιδέκα, ἐν παραλληλογράμμῳ σχήματι, ξύλινον περίβολον ἔχουσαν κατατετριμμένον, ὥστε διὰ τῶν ὀπῶν τοξεύειν· προκεῖσθαι δὲ καὶ τάφρον φυλακῆς τε χάριν καὶ ὑποδοχῆς τῶν ἐκ τῆς πόλεως ἀπορριμμάτων· τὸ δ' ἔθνος, ἐν ᾗ ἡ πόλις αὕτη, καλεῖσθαι Πρασίους, διαφορωτάτων τῶν πάντων τὸν δὲ βασιλεύοντα ἐπώνυμον εἶναι[2] τῆς πόλεως εἶναι, Παλιβόθρον καλούμενον πρὸς τῷ ἰδίῳ τῷ ἐκ γενετῆς ὀνόματι καθάπερ τὸν Σανδροκόττον, πρὸς ὃν ἦκεν ὁ Μεγασθένης πεμφθείς· τοιοῦτο δὲ καὶ τὰ παρὰ τοῖς Παρθυαίοις· Ἀρσάκαι γὰρ καλοῦνται πάντες, ἰδίῳ δὲ ὁ μὲν Ὀρώδης,[3] ὁ δὲ Φραάτης, ὁ δ' ἄλλο τι.

37 Ἀρίστη δ' ὁμολογεῖται πᾶσα ἡ τοῦ Ἰνδικοῦ πέρας· οὐκ ἀριθοῦνται δὲ, ἀλλὰ διὰ τὴν ἀγνοιαν καὶ τὸν ἐκτοπισμὸν λέγεται πάντ' ἔνι τὰ μείζω

[1] After ποταμοῦ Meineke inserts Ἑρανοβόα, following Arrian, *Indica* 10.
[2] Εἶν F, εἶ other MSS.
[3] Ὠρόδης πάντες.

[1] More than twelve miles.
[2] About 120 feet. "According to the latest calculations, the length of the main stream of the Ganges is 1540 m., or with its longest affluent, 1680; breadth at true entrance into

Sue, but the several details concerning it are stated differently by different writers, some putting its minimum breadth at thirty stadia and others even at three, whereas Megasthenes says that when its breadth is minimum it measures ever so one hundred stadia[1] and that its least depth is twenty fathoms.[2]

36 It is said that Palibothra lies at the confluence of the Ganges and the other river,[3] a city eighty stadia in length and fifteen in breadth, in the shape of a parallelogram, and surrounded by a wooden wall that is pierced so that arrows can be shot through the holes, and that in front of the wall lies a trench used both for defense and as a receptacle of the sewage that flows from the city, and that the tribe of people amongst whom this city is situated is called the Prasii and is far superior to all the rest, and that the reigning king must be surnamed after the city, being called Palibothrus in addition to his own family name, as for example, King Sandrocottus to whom Megasthenes was sent on an embassy.[4] Such is also the custom among the Parthians, for all are called Arsaces, although personally one king is called Orodes, another Phraates, and another something else.

37 Writers are agreed that the country as a whole on the far side of the Hyphasis is best, but they do not describe it accurately, and because of their ignorance and of its remoteness magnify all things

the sea, 30 m.; breadth of channel in dry season, 1½ to 2½ m.; depth in dry season, 3 ft.; at each in Arrian, Indica 4.

[1] The Fragments now the [illegible] to Gerard (who cites Arrian, Indica 10, and the later editors, see critical note).

[4] See 2. 1. 8.

ἢ τὰ τετραπλάσιον· διὰ τὰ τῶν χρυσοφόρων
μύρμηκας καὶ ἄλλον βόριον τὸ καὶ ἀνθρώπους
ἐξαρπάζον, καὶ δυνάμεις τινὰς ἐξ ἀλλήλων
αὐτῶν τοὺς Σίνας καλοῦσιν φασὶ τῶν καὶ
Ἀλεξάνδρου τινὰς τοιαυτιλόγους· λέγουσι δὲ καὶ
κοινοτεραπεύειν τινὰ συντάξαι πολιτείας αὐτοῖς
τὸν ταυτολογικὸν Βουλόνταν συνεστάναι, ὃν
C 703 ἔκαστον παρεχόμενα τὸν ἑαυτοῦ ἐλέφαντα· καὶ
τίνας δ' ἐν τοῖς Πρασίοις φασὶν ὁ Μεγασθένης
μύρμηκας τινὰ θεῖν ἀχλὺν δὲ τὴν καὶ δυνάμεις
λέγεσθαι δυνατὸν δὲ ἐστὶ τὸν ἥλιον τινὰ,
ἀγνοεῖν ὑπὸ τετάρων τὸν ἀνθρώπον ἀνάλλ ἡλιόφω
μόνον ἡμέρου ἡμέρεσθαι καὶ ἀλλοῖαι τῶν
ἄλλων· ἀναφαίνεσθαι δὲ μείζοσι τῶν μυρμήκων
ἀνοῖν λεοντῶν τῶν τῶν ἡμέρων· τοῦτο δ'
εἶναι μέλαν τῶν ἄλλων δ' ἀνοικτόν· ἐν δὲ
ἀφρόνων μείζοσι δοῦν τ' χρῶν, ἡμερωτάτων δὲ
καὶ οὐ κακοῦσθαι τῶν ἀνθρώπων καὶ ἀλλοῖαι
λίθοις δ' ἀφιστεῖσθαι λιθοκόλλοις γλυκυτέρους
ἀνοῖν ἢ μελίτος· ἀλλαχοῦ δὲ ἐκπίπτει ὀφεῖς
ἐμπεσόντες ἄνευ τῶν ἀνθρώπων, καὶ τούτους
δὲ τοῦτο πάσχειν ἀνάλογον ὀφεῖσι ὁρῶν,
τοὺς δὲ ἐλαφρὸν ἐκεῖνον τῶν χρυσῶν τῶν μὴ
φυλάξαντας· καὶ ἀφορμὰς εἶναι τῶν ἀνθρ-
βάλλοντας μυθῶν· φυλάσσεσθαι δὲ καὶ ἐξόνοι
εἶναι δὲ καὶ ἄνευ ἀλείμματος· οὐ πρότερον μὲν ἐν
τῶν τὸ ἐκχθῆναι, πρὶν ἂν τοῦ μεθύσκοντος ὕδωρ κατα-

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[1] See 2. 1. 9.

[2] Arrian [illegible] in [illegible] called [illegible] and [illegible] part of [illegible] and. Herodotus 3. 102 [illegible] a dog

[illegible]

[illegible]

[illegible]

χυθ[illegible] [illegible] δ' [illegible] [illegible] [illegible]

and that some have so vehemently that there even
[illegible] and sometimes actually fa[illegible]
and that [illegible] was hurt [illegible] by a dog and
[illegible] a boy and that the boy was [illegible]
[illegible] the dog's head on his
[illegible] be revived.

[illegible] goes on to say that in the [illegible]
[illegible] Kant [illegible]
[illegible] Kant's
[illegible] there are
[illegible]
[illegible]
[illegible] Now
[illegible] but in the case of
[illegible] and whoever one is
[illegible]

[illegible] Hence [illegible] of India is
[illegible] but the [illegible]
[illegible] and these [illegible] are used [illegible]
[illegible] meaning [illegible] to the [illegible]
[illegible] meaning [illegible] challenge to [illegible] but [illegible] by the
[illegible] of the [illegible] [illegible] at the [illegible] of the [illegible] the [illegible]
[illegible] together at [illegible] of the [illegible]
and whatever each man has done up to writing or

[illegible] in the [illegible] in India [illegible] "[illegible]" in *Deep Democracy*.

[illegible] τῶν χρησίμων ἡ γῆ [illegible] πρὸς εὐετηρίαν καρπῶν τε καὶ ζώων καὶ παρὰ πολιτικοὺς[1] τροφίμους[2] τοῦτ' ἄρα τὸ μέρος δὲ δ' [illegible] τοῖς εἰρημένοις ἄλλα [illegible] ἔστι [illegible]
C 704 [illegible] δὲ καταρθωσάντα ἄφορον καὶ ἀτελῆ [illegible]

40. Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν οἱ πλείστοι τε ὄντες καὶ ἀναγκαιότατοι, [illegible] καὶ ἀδεῶς τοῦ ἐργάζεσθαι [illegible] μὴ πρὸς [illegible] μηδ' ἄλλη χρείᾳ μηδ' ἐχθροῖς κοινῇ πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τοῦ μὲν παρατεταγθαι συμβαίνει καὶ διαπολεμεῖν πρὸς τοὺς πολεμίους οἱ δὲ προΐασιν ἐπ' ἐκείνους ἐν ἀκριβεῖ τεταγμένοι ἔχοντες ἐκείνους ἔστι δ' ἡ χώρα βασιλικὴ πᾶσα μισθοῦ δ' αὐτὴν ἐπὶ τετάρτοις ἐργάζονται τὸν καρπόν.

41. Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἱς μόνοις ἔξεστι θηρεύειν καὶ βοσκηματοτροφεῖν τε παρ' ἐκείνου καὶ μισθοῦ ζῆν· κατὰ δὲ τοῦ τῶν ἀλλοτρίων θηρᾶν καὶ τῶν ἐπιπολαίων ὁρίων μετρουμένου παρὰ τοῦ βασιλέως εἴκοσι, πλείστα καὶ ἀκμῆτα κτήματα ἔχον· ἵππους δὲ καὶ ἐλέφαντας τρέφειν οὐκ ἔξεστιν· ἀλλ' ὑπὸ βασιλέως ὁ ἑκάστου κτώμενος τὸ κτῆμα, καὶ εἶναι αὐτῶν ἀκμήλατα.

[1] καὶ ζῴων καὶ πρὸς πολιτικοὺς, Corais and the later editors, but [illegible]

[2] [illegible]

[3] [illegible]

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[1] Perhaps the more [illegible] of the [illegible] would be "the farmers [illegible] and [illegible] and fourth part are [illegible], or [illegible] of" means, as it might, "in addition to." But Diodorus Siculus

observed [illegible] with reference to the property [illegible] either [illegible] or [illegible] the government [illegible] to [illegible] and he [illegible] keep [illegible] which has proved correct [illegible] from tribute and taxes.

[illegible] case he says is that of the farmers who [illegible] but [illegible] because of their [illegible] and right of [illegible] farming [illegible] appearance [illegible] because of a [illegible] on any other [illegible] at any rate [illegible] often [illegible] the same time and [illegible] are [illegible] against the [illegible] the farmers [illegible] having [illegible] orders [illegible] and the [illegible] for a rural [illegible] and [illegible]

6. The third [illegible] that of the [illegible] and [illegible] are [illegible] to [illegible] and [illegible] for [illegible] the land from [illegible] and [illegible] [illegible] grant from the king [illegible] as they do [illegible] A private person [illegible] to keep a horse or [illegible] The possession of such [illegible] privilege and there are men to take care of them.

[illegible] The rentals of the country they pay to the [illegible] [illegible] the rents they pay [illegible] the [illegible] [illegible] with [illegible] quotes Lessing (Gedanke über [illegible] II, p. 21).

42 [illegible]

C 708 [illegible]

[illegible]

[illegible]

[illegible]

δασκουσι, τοὺς μὲν διὰ λόγου, τοὺς δὲ μελισμῷ τινι καὶ τυμπανισμῷ κηλοῦντες· ἀπωνοι δ' οἱ δυστιθάσσεστοι· φύσει γὰρ δυσκίνητοι πρὸς καὶ ἡμερωσιν· ὥστ' ἐγγὺς εἶναι λογικῷ ζῴῳ· οἱ δὲ[1] καὶ ἐξιππεύουσι τοὺς πολεμοῦντας ἐν ταῖς ἀγῶσι πεσόντας ἀνελόμενοι· κωζοῦσιν δὲ τὴν μάχην τοῦτο[2] δὲ[3] ἐποδύντας μεταξὺ τῶν προσθίων ποδῶν ὑπερμαχόμενοι διασώσαι τὸν δὲ χορτοφόρων καὶ διδασκάλων εἴ τινα παρὰ θυμὸν ἀπεκτείνειν, οὕτω δεινοῦσθαι, ὥστε ὑπ' ἀνίας ἀπέχεσθαι τροφῆς, ἔστι δ' ὅτε καὶ ἀποκαρτερεῖν.

43 Βιβάζονται δὲ καὶ τιτθεύειν, ὡς ἵπποι, τοῦ ἄρρενος μαλίστα· καιρὸς δ' ἐστὶ τῷ μὲν ἄρρενι, ἐπειδὰν εἴστρῳ κατέχηται καὶ ἀτριαίνῃ· τότε δὴ καὶ λύσσουσι τι διὰ τὴν ἀκρατοῦς ἀνίησιν, ἣν ἔχει[4] παρὰ τοῦς κροτάφοις· ταῖς δὲ θηλείαις, ὅταν ὁ αὐτὸς οὗτος πόρος ἀνεῳγὼς τυγχάνῃ· κύουσι δὲ τοὺς μὲν πλείστους ὀκτωκαιδέκα μῆνας, ἐλαχίστους δ' ἑκκαιδέκα· τρέφει δ' ἡ μήτηρ ἐξ ἔτη· ζῶσι δ' ἔσον μακροβιώτατοι ἄνθρωποι· οἱ πολλοὶ, τινὲς δὲ καὶ ἐπὶ διακοσίοις διατελοῦσιν ἔτη· πολυόσσοι δὲ καὶ δυσίατοι· ἔκπος δὲ πρὸς ὀφθαλμῶν μὲν βοῶν γάλα προσαλιζόμενον, τοῖς πλείστοις δὲ τῶν ποσημάτων ὁ μέλας οἶνος πιπρήσκει, τραύμασι δὲ ποτὲ μὲν βουτύρου

[1] Instead of οἱ δὲ, mss and Coraïs read τοῦς γάρ.
[2] Instead of τοῦτο, mss and Tzschucke read ὅν.
[3] Before ἐποδύντας Dübner adds καὶ.
[4] Instead of ἔχει, P and Meineke read ἔχον.

[1] The so called "musk" (treated male elephant discharges an abundance of dark oily matter from two pores in the forehead see "Elephant" in Encyc. Britannica). True,

taught to chew coca leaves, some through needs of [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

is applied to them, for it draws out the bits of iron; while ulcers are [illegible] flesh. They say that the [illegible] lives as long as three hundred years, and in rare cases even as long as five hundred; but that they are most powerful when about two hundred years of age, and that the females are pregnant for a period of ten years. And both he and others state that they are larger and stronger than the Libyan elephants; at any rate, standing up on their hind feet, they tear down battlements and pull up trees by the roots by means of the proboscis. Nearchus says that in the hunt for them foot-traps also are put at places where tracks meet, and that the wild elephants are driven together into these by the domesticated ones, which are stronger and guided by riders; and that they are so easy to tame that they learn to throw stones at a mark and to use weapons; and that they are excellent swimmers; and that a chariot drawn by elephants is regarded as a very great possession, and that they are driven under yoke like camels; and that a woman is highly honoured if she receives an elephant as a gift from a lover. But this statement is not in agreement with that of the man who said that horse and elephant were possessed by kings alone.[1]

44. Nearchus says that the skins of gold-mining ants are like those of leopards. But Megasthenes speaks of these ants as follows: that among the Derdae, a large tribe of Indians living towards the east and in the mountains, there is a plateau approximately three thousand stadia in circuit, and that

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[illegible]

[1] § 41 above.

ἔνιοι· ἀνοικίσματος δὲ τούτου χρόνος ἐστίν, ὁ μεταλλάττοντες εἰς μικρὰς θήρας[1] πλαστοὺς ἐκ πλάττου τοῖχος ὑπερθύρους ἔχοντα καὶ ζωστὰ[2] ἀπὸ θήρας· ὀρύττει[3] δὲ χρυσὸν καὶ τὴν γῆν ἀνοικοδομεῖ τε πρὸς τοῖς ἀτόμοις καλάμοις καὶ πεφυκόσιν ἥμισυ[4] ἐστὶ χρυσοῦ μικρὸς τῷ σίνει δεσμεύουσιν τοῦ ὑπόλοιπου μεταφέρει τὰ πλησιόχωρα λίθινα φάσματα γὰρ διαμιχθέντα καὶ ἐπιφανῆ φέροντες ἀπαλλάττονται δὲ διὰ χρόνου καὶ αὐτοὶ καὶ τὰ ἐπόζιτα· πρὸς δὲ τὸ λαθεῖν ἐκεῖ θήρια πρὸ αὐλῆς κατὰ μέρη περιπεπλεγμένα δ' ἀναιρούνται τὸ ψῆφισμα καὶ τοῦ τεχνίτου τοῦ ἐμπόρου ἀρχὴ διατίθεται, χαλκοῦν ἐκεῖ εἰδότες.

65 Ἔνιοι δὲ καὶ περὶ τῶν θρακικῶν λόγοι καὶ πόλεις τῶν θηλειῶν τῶν ἀδίκων· ἐν τε Μεγαρίδι εἶναι καὶ ἄλλοι πρόσθετον καὶ ταῦτα· ὁ μὲν γὰρ Νέαρχος τὸ τῶν ἐρετῶν θαυμάζει πλῆθος καὶ τὸν κόσμον ἀναφέρεται γὰρ τὰ τῶν πόλεων τὰς κατοικίας τὰς διακοσιδαμοῦσας ἐν ταῖς ἐπιβάσεσι καὶ πλήρους τοὺς οἴκους· διὰ δὴ τοῦτο καὶ νῆσλας ἐκεῖ εἶναι τὰς χίλιας ἔστι δ' ἐπὶ καὶ ἑξακοσίαις πλεοναζούσαις· εἰ δὲ μὴ τὸ πολὺ τοῦ πλήθους ὑπὸ τῶν ἀνέμων διεφθάρη, οὐκ ἀπιστοῦμεν τῷ χρόνῳ· καὶ τὴν μικρότητα δ' αὐτῶν ἔνιοι χαλεπῶς καὶ τὴν ὑπερβολὴν τοῦ μεγέθους, τὴν μὲν διὰ τὸ δυσφίλαστον, τὴν δὲ δὲ

[1] θηρία Kramer and later ed. corr. for θηρίον.
[2] ἔχοντα καὶ ζωστὰ Kramer and later ed. corr. for ἔχοντες ζωστοὺς.
[3] ὀρύττουσι XA.
[4] ἡμίσεα X. ἡμίσεσι Xylander and other ed. corr. before Kramer.

below it are good mines of which the miners are [illegible] that are no smaller than [illegible] are [illegible] the [illegible] they catch. [illegible]

[illegible] in his account of the [illegible] and of the [illegible] at the time of the [illegible] the greater part of [illegible] were not [illegible] the country would be depopulated, and that the [illegible]

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[1] A species of the [illegible]

ἰσχυν, ὅπου καὶ ἑκκαιδεκαπήχεις ἐχίδνας ὁρᾶσθαι· ἀκρίδους δὲ περιφοιτᾶν ἰᾶσθαι πεπιστευμένους, καὶ εἶναι σχεδόν τι μόνην ταύτην ἰατρικήν· μηδὲ γὰρ νόσους εἶναι πολλὰς διὰ τὴν λιτότητα τῆς διαίτης καὶ τὴν ἀοικίαν· εἰ δὲ γένοιντο, ἰᾶσθαι τοὺς σοφιστάς. Ἀριστόβουλος δὲ τῶν θρυλουμένων μεγεθῶν οὐδὲν ἰδεῖν φησιν, ἔχιδναν δὲ μόνον ἑνὸς πήχους καὶ σπιθαμῆς, καὶ ἡμεῖς δ' ἐν Αἰγύπτῳ κομισθεῖσαν ἐπειδὴ τηλικαύτην πως εἴδομεν. ἔχεις δὲ πολλοὺς φησὶ πολὺ ἐλάττους καὶ ἀσπίδας, σκορπίους δὲ μεγάλους, οὐδὲν δὲ τούτων οὕτως ὀχλεῖν ὡς τὰ λεπτὰ ὑφείδια, οὐ μείζω σπιθαμιαίων· εὑρίσκεσθαι γὰρ ἐν σκηναῖς, ἐν σκεύεσιν ἐν θριγγοῖς[1] ἐγκεκρυμμένα, τοὺς δὲ πληγέντας αἱμορροεῖν ἐκ παντὸς πόρου μετὰ ἀπωδυνίας, ἔπειτα ἀποθνήσκειν, εἰ μὴ βοηθήσει τις εὐθύς· τὴν δὲ βοήθειαν ῥᾴδιαν εἶναι διὰ τὴν
C 707 ἀρετὴν τῶν Ἰνδικῶν ῥιζῶν καὶ φαρμάκων· κροκοδείλους τε οὔτε πολλοὺς οὔτε βλαπτικοὺς ἀνθρώπων ἐν τῷ Ἰνδῷ φησιν εὑρίσκεσθαι, καὶ τὰ ἄλλα δὲ ζῷα τὰ πλείστα τὰ αὐτὰ ἅπερ ἐν τῷ Νείλῳ γεννᾶσθαι πλὴν ἵππου ποταμίου. Ὀνησικριτος δὲ καὶ τούτου φησὶ γεννᾶσθαι· τῶν δ' ἐκ θαλάττης φησὶν ὁ Ἀριστόβουλος εἷς μόνον τὸν Νεῖλον ἀνατρέχειν μηδὲν ἔξω θρέψασης καὶ κεστρέως καὶ δελφῖνος διὰ τοὺς κροκοδείλους, ἐν

[1] Instead of θριγγοῖς, C(D)RPlaw read θρόνοις ("thrones"), a reading θριγγοῖς also Coraes θριγκοῖς.

[1] Or "baggage."

[2] See critical note.

inasmuch as [illegible] sixteen cubits long are to be seen, and that [illegible] to cure the [illegible] and that this is almost the only art of medicine for the people do not have many diseases on account of [illegible] and that also [illegible] arise, they are cured by the Wise Men. But Aristobulus says that he saw none of the animals of the large size that are [illegible] except a certain [illegible] and he himself [illegible] had been brought from India. He says that you have many much greater [illegible] and large [illegible] but that [illegible] is not to be seen as the elephant [illegible] more than a span long, for they are found hidden in [illegible] and in orchards, and that persons [illegible] them bind them every year with strings and then die unless they receive and [illegible] but that and is easy in case of the [illegible] of the Indian roots and [illegible]. He says further that crocodiles, neither numerous nor [illegible] to man are to be found in the Indus and [illegible] most of [illegible] animals are the same as those which are found in the Nile, yet the hippopotamus. Onesicritus, however, says that this animal is not found in India. Aristobulus says that on account of the crocodiles no one has ever [illegible] up the Nile except the divers[1] the *asteria*,[2] and the dolphins[3] but that there is a

[1] A member of the genus [illegible] (sea urchins) but [illegible]

[2] [illegible] of the genus *Blennius* (gray mullets).

[3] The dolphin, however, is a [illegible] not a fish.

δὲ τῷ Ἰνδῷ πλήθος· τῶν δὲ καρίδων τὰς μὲν μικρὰς μέχρι ὅρους[1] ἀναθεῖν, τὰς δὲ μεγάλας μέχρι τῶν συμβολῶν τοῦ τε Ἰνδοῦ καὶ τοῦ Λεισόνου. περὶ μὲν οὖν τῶν θηρίων τοσαῦτα λέγεται· ἐπανιόντες δ' ἐπὶ τὸν Μεγασθένη λέγωμεν τὰ ἐξ ὧν ἀπελίπομεν.

46 Μετὰ γὰρ τοὺς θηρευτὰς καὶ τοὺς ποιμένας τέταρτόν φησιν εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας καὶ τοὺς καπηλικοὺς καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐργασία· ὧν οἱ μὲν φόρον τελοῦσι καὶ λειτουργίας παρέχονται τακτάς, τοῖς δ' ὁπλοποιοῖς καὶ ναυπηγοῖς μισθοὶ καὶ τροφαὶ παρὰ βασιλέως ἔκκινται· μόνῳ γὰρ ἐργαζόνται· παρέχει δὲ τὰ μὲν ὅπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν ὁ ναύαρχος καὶ τοῖς ἐμπόροις.

47 Πέμπτον δ'[2] ἐστὶ τὸ τῶν πολεμιστῶν, οἷς πολὺ ἄλλο χρόνον ἐν σχολῇ καὶ ποτοῖς ὁ βίος ἐστίν, ἐκ τοῦ βασιλικοῦ διαιτωμένοις, ὥστε τὰς ἐξόδους, ὅταν ἡ[3] χρεία, ταχέως ποιεῖσθαι, πλὴν τῶν σωμάτων μηδὲν ἄλλο κομίζοντας παρ' ἑαυτῶν.

48 Ἕκτοι δ' εἰσὶν οἱ ἔφοροι· τούτοις δ' ἐποπτεύειν δέδοται τὰ πραττόμενα καὶ ἀναγγέλλειν λάθρα τῷ βασιλεῖ, συνέργους ποιούμενοις τὰς ἑταίρας, τοὺς μὲν ἐν τῇ πόλει τὰς ἐν τῇ πόλει, τοὺς δὲ ἐν στρατοπέδῳ τὰς αὐτοθι· καθίστανται δ' οἱ ἄριστοι καὶ πιστότατοι

[1] Fox ὅρους, Corais τῶν ὁρῶν, Corais Οὔρων.
[2] Γ', before ἐστι, Meineke inserts.
[3] ἢ =, εἰς ὀλίγον MSS.

[1] Of the genus Caridea (shrimps, prawns, and the like).

[illegible] number of different fish in the Indus. Of the [illegible] the small [illegible] up the Indus only as far as [illegible] are [illegible] as far as the [illegible] Indus and the Sarasvatī. So much there is [illegible] about the world is made. Let me now [illegible] suggestions and continue his account from the point at which I left off.

46. After the hunters and the shepherds, he says, (5) as the fourth caste the artisans, the traders and the day-labourers. And of these, some pay tribute to the state and render services preserved by the state, whereas the artisans receive and shop-keepers wages and provisions at a rate fixed [illegible] for these work for hire, about and arms are [illegible] the [illegible] the craftsmen and [illegible] whereas the slaves are let out for sale to [illegible] and merchants [illegible] the [illegible].

47. The fifth caste is that of the warriors, who, when they are not in service, spend their time in idleness and at drinking bouts, being maintained at the expense of the royal treasury, so that they make their [illegible] quarters when need arises, since they bring nothing [illegible] of their own but their bodies.

48. The sixth is that of the inspectors, to whom it is given to inspect what is being done and report secretly to the king. Among the courtesans as colleagues the city inspectors, among the city courtesans are the camp inspectors, the camp courtesans; but the best and most trustworthy men are appointed to this office.

[illegible] A mountain in [illegible]. The only place [illegible] people [illegible]

[illegible] of positions and [illegible] officials.

49. Ἕβδομοι δ' οἱ σύμβουλοι καὶ σύνεδροι τοῦ βασιλέως, ἐξ ὧν τὰ ἀρχεῖα καὶ δικαστήρια καὶ ἡ διοίκησις τῶν ὅλων. οὐκ ἔστι δ' οὔτε γαμεῖν ἐξ ἄλλου γένους οὔτ' ἐπιτήδευμα οὔτ' ἐργασίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μεταχειρίζεσθαι τὸν αὐτόν, πλὴν εἰ τῶν φιλοσόφων τις εἴη· ἐᾶσθαι γὰρ τοῦτον δι' ἀρετήν.

50. Τῶν δ' ἀρχόντων οἱ μὲν εἰσιν ἀγορανόμοι, οἱ δ' ἀστυνόμοι, οἱ δ' ἐπὶ τῶν στρατιωτῶν· ὧν οἱ μὲν ποταμοὺς ἐξεργάζονται καὶ ἀναμετροῦσι τὴν γῆν, ὡς ἐν Αἰγύπτῳ, καὶ τὰς κλείστας διωρυγας, ἀφ' ὧν εἰς τὰς ἀχετείας ταμιεύεται τὸ ὕδωρ, ἐπισκοποῦσιν, ὅπως ἐξ ἴσης πᾶσιν ἡ τῶν ὑδάτων
C 708 παρεῖν χρῆσις· οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελοῦνται καὶ τιμῆς καὶ κολάσεώς εἰσι κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ καὶ τὰς τέχνας τὰς παρὰ τὴν γῆν ἐπιβλέπουσιν, ὑλοτόμων, τεκτόνων, χαλκέων, μεταλλευτῶν· ὁδοποιοῦσι δὲ καὶ κατὰ δέκα στάδια στήλην τιθέασι, τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλοῦσαν.

51. Οἱ δ' ἀστυνόμοι εἰς ἓξ πενταδας διῄρηνται· καὶ οἱ μὲν τὰ δημιουργικὰ σκοποῦσιν, οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ καταγωγὰς νέμουσι καὶ τοῖς βίοις παρακολουθοῦσι, παρέδρους δόντες, καὶ προπέμπουσιν ἢ αὐτοὺς ἢ τὰ χρήματα τῶν

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[1] The "city commissioners" (ἀστύνομοι) at Athens (ten in number) had charge of the police, the streets, and the public works.

[2] i.e. the market commissioners.

[3] i.e. when the inundations destroyed the landmarks.

[4] See § 40 above.

(49) The seventh is that of the advisers and councillors of the king, who hold the chief offices of state, the judgeships, and the administration of everything. It is not lawful for a man either to marry a wife from another caste or to change one's pursuit or work from one to another; nor yet for the same man to engage in more than one, except in case he should be one of the philosophers, for, Megasthenes says, the philosopher is permitted to do so on account of his superiority.

(50) Of the magistrates, some are market commissioners, others are city commissioners, and others are in charge of the soldiers. Among these, the first keep the rivers improved and the land remeasured, as in Egypt, and inspect the closed canals from which the water is distributed into the canals, in order that all may have an equal use of it. The same men also have charge of the hunters and are authorised to reward or punish those who deserve either. They also collect the taxes and superintend the crafts connected with the land—those of wood-cutters, carpenters, workers in brass, and miners. And they make roads, and at every ten stadia place pillars showing the by-roads and the distances.

(51) The city commissioners are divided into six groups of five each. One group looks after the arts of the handicraftsmen. Another group entertains strangers, for they assign them lodgings, follow closely their behaviour, giving them attendants[1], and either escort them forth or forward the property[2] of those who die; and they take care of

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[1] i.e. partly as escorts, partly as spies. Tarn, op. cit., p. [illegible]

[2] i.e. to their relatives.

ἀποθανοιτων, νοσούντων τε ἐπιμελοῦνται καὶ ἀποθανοντας θαπτουσι. τρίτοι δ' εἰσιν, οἱ τας γενεσεις και θανατους ἐξετιζουσι, ποτε και πῶς, τῶν τε φορων χαριν και ὅπως μη ἀφανεῖς ὦσιν αι κρειττους και χειρους γονοι και θανατοι. τέταρτοι δ'[1] οἱ περι τας καπηλείας και μεταβολας εἰς μετρων μέλει και τῶν ὡραιων ὅπως απο συσσημου πωλοίτο. οὐκ ἔστι δε πλειω τον αὐτον μεταβαλλεσθαι, πλην εἰ δικτυον ὑποτιλοιη φορους πεμπτοι δ' οι προιστῶτες των δημιουργουμενων και πωλούντες ταὐτ' ἀπο συσσημου χωρις μεν τὰ καινα χωρὶς δε τα παλαια τῷ μιγνυντι δε ζημια. ἕκτοι δε και ὕστατοι οἱ τας δεκατας ἐκλεγοντες τῶν πωλουμενων θανατος δε τῷ ἐλεψαντι το τελος ἰδια μεν ἕκαστοι ταὐτα κοινῇ δ' ἐπιμελοῦνται των τε ἰδιων και τῶν πολιτικῶν καὶ της τῶν δημοσιων ἐπισκευῆς, τιμων[2] τε και ἀγορας και λιμενων και ἱερῶν.

52. Μετὰ δε τους ἀστυνομους τριτη ἐστι συνταξις ἡ περι τὰ στρατιωτικα, και αὕτη ταῖς πεντασιν ἑξαχῇ διωρισμενη ὧν τὴν μεν μετὰ τοῦ ναυαρχου τιττουσι, τὴν δε μετὰ τοῦ ἐπι τῶν βοικῶν ζευγῶν, δι ὧν ὄργανα κομιζεται και τροφη αὐτοῖς τε και κτηνεσι και τα ἄλλα τὰ χρησιμα τῆς στρατιᾶς οὗτοι δε και τους δια

[1] δ' before οἱ, Meineke inserts.

[2] τιμων, Meineke (following conj. of Kramer), converts to τειχων

[1] i.e. "the stamp impressed on weights and measures," which were "tested every six months." Tozer, op. cit., p. 320, quoting Lassen, op. cit., II. p. 5[illegible]4.

them when they are alive and bury them when they die. The [illegible] group is that of those who [illegible] and death, when and how they have power to, for the sake of [illegible] in order that both the and death [illegible] or worse, may not be [illegible]. The fourth group, is that which has to do with sales and [illegible] are those who look after measures and the [illegible] that for after may be [illegible]. But the most [illegible] have [illegible] with paying [illegible] taxes. The fifth group [illegible] of those who have charge of the [illegible] by [illegible] and [illegible] these by [illegible] and the man who [illegible]. The sixth and last group [illegible] of those who [illegible] of [illegible] and [illegible] for the man who [illegible]. These are the [illegible] formed by each group [illegible] of [illegible] both private and public, and of the [illegible] of private [illegible], of power,[1] market places, harbours, and temples.

[illegible] There [illegible] have in a third [illegible] administration in charge of military affairs, [illegible] groups of five each. Of these groups one is [illegible] with the admiral [illegible] the man in charge of the [illegible] and [illegible] the [illegible] of war, and food for both man and [illegible] and [illegible] requisites of the army. There also formals the mentals, I mean

[1] [illegible] who shoots the government.
[2] [illegible] public works.

[illegible]

C 709 [illegible]

[illegible]

[illegible]

[

drum-beaters, grooms-carriers, as also grooms and [illegible] and their asses and [illegible] they send forth the forage to the world of [illegible] and effect speed and [illegible] by means of reward and punishment. The third group consists of those in charge of the infantry, the fourth of those in charge of the horses, the fifth of those in charge of the [illegible] and the sixth of those in charge of the elephants. The stable for both horses and [illegible] are [illegible] and the armoury [illegible] for the soldiers is near the [illegible] in the armoury the horse to [illegible] yal horse [illegible] and [illegible] the [illegible] and they use them without [illegible]. The chariots are drawn on the [illegible] but the horses are [illegible] to battle [illegible] order that [illegible] may not be [illegible] by [illegible] and now that the [illegible] they have when drawing [illegible] may not be [illegible]. There are two com[illegible] in addition to the charioteer but the [illegible] are four persons, the driver and three [illegible] and these three shoot arrows from the elephant's back.

53 The Indians are a simple [illegible] and especially when they [illegible] and neither do they [illegible] and on this account they behave in an orderly manner. But they [illegible] pertains to theft, at any rate, Megasthenes says that when he was in the camp of Sandrocottus, although the number in camp was forty thousand, he on no day saw reports of stolen articles that were worth more than two hundred drachmas, and that too among a people who use no written laws only. For, he continues, they have no knowledge of written letters,[1] and regulate every

[1] But cf. § 67 (below).

[illegible]

[illegible]

[illegible]

[illegible] from memory. But still they [illegible] [illegible] [illegible]

νεκτῶσι. πολλὰς δὲ γαμοῦσιν ὠνητὰς παρὰ τῶν γονέων, λαμβάνουσι τε ἀντιδιδόντες ζεῦγος βοῶν, ὧν τὰς μὲν εὐπειθείας[1] χάριν, τὰς δ' ἄλλας ἡδονῆς καὶ πολυτεκνίας· εἰ δὲ μὴ σωφρονεῖν
C 710 ἀναγκάσαιεν, πορνεύειν ἔξεστι. θύει δὲ οὐδεὶς ἐστεφανωμένος οὐδὲ θυμιᾷ οὐδὲ σπένδει, οὐδὲ σφάττουσι τὸ ἱερεῖον ἀλλὰ πνιγουσιν, ἵνα μὴ λελωβημένον, ἀλλ' ὁλόκληρον διδῶται τῷ θεῷ. ψευδομαρτυρίας δ' ὁ ἁλοὺς ἀκρωτηριάζεται, ὅ τε πηρώσας οὐ τὰ αὐτὰ μόνον αντιπάσχει, ἀλλὰ καὶ χειροκοπεῖται· ἐὰν δὲ καὶ τεχνίτου χεῖρα ἢ ὀφθαλμὸν ἀφέληται, θανατοῦται. δουλοις δὲ οὗτος μέν φησι μηδένα Ἰνδῶν χρῆσθαι, Ὀνησίκριτος δε τῶν ἐν τῇ Μουσικανοῦ τοῦτ' ἴδιον ἀποφαίνει, καὶ ὡς κατορθωμά γε καθάπερ καὶ ἄλλα πολλὰ λέγει τῆς χώρας ταύτης κατορθώματα, ὡς εὐνομωτάτης.

55. Τῷ βασιλεῖ δ' ἡ μὲν τοῦ σώματος θεραπεία διὰ γυναικῶν ἐστιν, ὠνητῶν καὶ αὐτῶν παρὰ τῶν πατέρων· ἔξω δὲ τῶν θυρῶν οἱ σωματοφύλακες καὶ τὸ λοιπὸν στρατιωτικόν· μεθιστὰς δὲ κτείνασα γυνὴ βασιλέα γέρας ἔχει συνεῖναι τῷ ἐκείνου διαδεξαμένῳ· διαδέχονται δ' οἱ παῖδες. οὐδ' ὑπνοῖ μεθ' ἡμέραν ὁ βασιλεύς, καὶ νύκτωρ δὲ καθ' ὥραν ἀναγκάζεται τὴν κοίτην ἀλλάττειν διὰ τὰς ἐπιβουλάς. τῶν τε μὴ[2] κατὰ πόλεμον ἐξόδων μία μέν ἐστιν ἡ ἐπὶ τὰς κρίσεις, ἐν αἷς

[1] εὐνοείας i.
[2] τῶν τε μή, Coraes and later editors, for τῶν γε μήν.

marry many wives, whom they purchase from their parents, and they get them in exchange for a yoke of oxen, marrying some of them for the sake of prompt obedience and the others for the sake of pleasure and numerous offspring but if the husband does not force them to be chaste they are permitted to prostitute themselves No one wears a garland when he makes sacrifice or burns incense or pours out a libation, neither do they cut the throat of the victim, but strangle it in order that it may be given to the god [illegible] and not [illegible] Anyone caught guilty of false witness has his hands and feet cut off, and anyone who maims a person not only suffers in return the same thing, but also has his hands cut off and if he causes the loss of a hand or an eye of a craftsman he is put to death But although Megasthenes says that no lied is used slaves, Onesicritus declares that slavery is peculiar to the Indians in this country of Musicanus, and thus what a success it is there, just as he recounts many other successes of this country speaking of it as a country excellently governed

55 Now the care of the king's person is committed to women who also are purchased from their fathers and the body guards and the rest of the military force are stationed outside the gates And a woman who kills a king when he is drunk receives as her reward the privilege of consorting with his successor and their children succeed to the throne Again the king does not sleep in daytime and even at night he is forced to change his bed from time to time because of the plots against him Among the non military departures he makes from his palace, one is that to the courts, where he spends

διαμέρειαν διαφέρουσαν οὐδὲν ἵππου κἂν ὥρα γένηται τῆς τοῦ σώματος θεραπείας· αὕτη δ' ἐστὶν ἡ διὰ τῶν βελοπαλιδῶν τρίψις· ἅμα γὰρ καὶ διακονεῖ καὶ τριβόμενος τέτταρας πεσσαρίστους τρίβει, ἑτέρα δ' ἐστὶν ἡ ἐπὶ τῆς θυρίδος ἐξέδρα· τρίτη δ' ἐστὶ θέρους βαφεῖον τῆς, κύκλῳ γύρωθεν ὑπερεκχυμένων, ἐξωθεν δὲ τῶν βαρυφώνων παρεσχίσται· ἡ δὲ ἄλλος τῷ δὲ παρελθόντι ἐντὸς[1] μέχρι γυναικείου θέρους προέρχονται δὲ τιμωμένοι καὶ κοδωνοφόροι· κυνηγετεῖ δ' ἐν μὲν τοῖς περιφώγμασιν ὑπὸ θέρους τοξεύων ἵππαις ἑστάσι δ' ἀνοπλοι δύο ἢ τρεῖς γυναῖκες· ἐν δὲ ταῖς ἀφράκτοις θύραις ἐπ' ἐλέφαντος· αἱ δὲ γ' ἑκάστοτε αἱ μὲν ἐφ' ἁρμάτων, αἱ δ' ἐφ' ἵππων, αἱ δὲ καὶ ἐπ' ἐλέφαντος, ὡς καὶ συστρατεύουσιν, ἠσκημέναι παντὶ ὅπλῳ.

56. Ἐγὼ μὲν οὖν καὶ ταῦτα πολλὴν ἀπιθανότητα πρὸς τὰ παρ' ἡμῖν ἔχει· μάλλον τὰ τοιάδε φησὶ γὰρ τοὺς Καυκάσιον οἰκοῦντας ἐν τῷ φανερῷ γυναιξὶ μιγνύσθαι καὶ σαρκοφαγεῖν τὰ τῶν φιγγόνων σώματα· πετροειδῆ δ' ὄντα καὶ κοπιώδεις, οἱ λίθοις κατακυλίοντες κρημνοῦσιν· οὗτοι ἐπὶ τοῦ ὠκεανοῦ τὸ τε παρ' ἡμῖν ἅμα ζῶα τὰ πλείστα παρ' ἐκείνοις ἄτομα εἶναι· ἵππους τε λέγει μονοκέρωτας ἐλαφοκόμους· καλαμοῖς δὲ μήκος μὲν τριάκοντα ὀργυιῶν τοὺς
C 711 ὀρθίους, τοὺς δὲ χαμαικλινεῖς πεντήκοντα· πάχος δὲ ὥστε τὴν διάμετρον τοὺς μὲν εἶναι τριπήχεις, τοὺς δὲ διπλασίους.

[1] ἐντὸς CDEmaxa.

the whole day hearing cases to the end none the less [illegible] for the care of his person. The care of his person consists of his being rubbed with sticks of wood, for which he is [illegible] the cases through he is also rubbed by four men who stand [illegible] him and rub him. A second department is [illegible] to the sacrifices. A third is that to a kind of Bacchic chase where he is surrounded by women and, [illegible] them by the spear bearers. The road is lined with spears, and death is the penalty for anyone who passes inside the region to the women, and they are preceded by drum beaters and gong carriers. The king has [illegible] the [illegible] chariots, shooting arrows from a point on his chariot, two or three armed women stand beside him, and also in the enclosed hunting grounds from an elephant, and the women rise [illegible] on horses, and partly on camels, and they are equipped with [illegible] of weapons as they are when they go on military expeditions with the men.

56 Now these customs are very novel as compared with our own. But the following are still more so. For example Megasthenes says that the men who [illegible] the Caucasus have intercourse with the women in the open and that they eat the bodies of their kinsmen, and that the nostrils are stone pipes, and hunting peoples [illegible] down upon their prey [illegible] and that most of the animals which are tame in our country are wild in theirs. And he mentions horses with one horn and the head of a deer, and reeds, some straight up thirty fathoms in height, and others lying flat on the ground fifty fathoms, and so large that some are three cubits and others six in diameter.

[illegible]

[illegible]

[illegible]

57. But Megasthenes, going beyond all bounds to the realm of myth, speaks of people five spans long and three spans long, some without noses, having instead merely two breathing orifices above their mouths; and he says that it is the people three spans long that carry on war with the cranes (the war to which Homer[1] refers) and with the partridges, which are as large as geese; and that these people collect and destroy the eggs of the cranes, which lay their eggs there; and that it is on this account that neither eggs nor young cranes are anywhere to be found; and that very often a crane escapes from the fights there with a bronze arrow-point in its body. Like this, also, are the stories of the people who sleep in their ears[2] and the wild people, and other monstrosities. Now the wild people, he says, could not be brought to Sandrocottus, for they would starve themselves to death; and they have their heels in front, with toes and flat of the foot behind; but certain mouthless people were brought to him, a gentle folk; and they live round the sources of the Ganges; and they sustain themselves by means of vapours from roasted meats and odours from fruits and flowers, since instead of mouths they have only breathing orifices; and they suffer pain when they breathe bad odours, and on this account can hardly survive, particularly in a camp. He says that the other peoples were described to him by the philosophers, who reported the Ocypodes,[3] a people who run away faster than horses; and Enotocoetae,[4] who have ears that extend to their feet, so that they can sleep in them, and are strong enough to pluck up trees and to break bowstrings; and another people,

[illegible]

[illegible]

[illegible]

M[illegible], both [illegible] with the eye in the middle of the forehead, with hair standing erect, and with [illegible] and that the [illegible][3] eat everything, [illegible] raw [illegible] about [illegible] long-lived [illegible] and ages [illegible] perhaps much more [illegible] the Hyperboreans [illegible] thousand years, the same things as Simonides and Pindar and other mythologers. The statement of Timagenes [illegible] myth, [illegible] copper rained [illegible] drops, and was swept down; but Megasthenes is nearer the truth when he says that the rivers carry down gold-dust and that [illegible] tribute is paid from it to the king; for this is also the case in Iberia.[4]

In speaking of the philosophers, Megasthenes says that those of them who live in the mountains are hymners of Dionysus, pointing out as evidence[5] the wild grapevine, which grows in their country alone, and the ivy, and the laurel, and myrtle, and box-tree, and other evergreens, none of which is found on the far side of the Euphrates except a few in parks, which can be kept alive only with great care; and that the [illegible] of wearing [illegible] and [illegible] garments and [illegible] for their kings to be attended by [illegible] and [illegible] on his departure [illegible], but the plain-dwellers [illegible] Heracles. Now these statements of Megasthenes [illegible] refuted by many writers, and [illegible] those about the vine and wine; for [illegible] and the whole of Mesopotamia and the part of Media

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[3] i.e. by rivers.

[4] See 3. 2. 8.

[5] [illegible] of his former presence [illegible]

[illegible]

[illegible]

[illegible]

next thereafter, extending as far as Persis and Carmania, are [illegible] of the [illegible] large part of the country of the so-called [illegible] said to [illegible] have good streams and good [illegible].

59. Megasthenes makes another division in his discussion of the philosophers, asserting that there are two kinds of them, one kind called Brachmanes[1] and the other Garmanes;[2] that the Brachmanes, however, are held in greater repute, for they are more in agreement in their dogmas; that from the time of their conception in the womb they are under the care and guardianship of learned men, who go to the mother and, as is the belief, perform some incantations for the happiness of both mother and unborn child, but in truth give prudent suggestions and counsel, and that the women who listen most gladly are believed to be the most fortunate in their offspring; and that after the birth of the children one person after another succeeds to the care of them, and as they advance in years they are given superior masters; and that the philosophers tarry in a grove in front of the city within an enclosure merely commensurate with their needs, leading a frugal life, lying on straw mattresses and skins, abstaining from animal food and the delights of love, and hearing only earnest words, and communicating also with anyone who wishes to hear them; and that the hearer is forbidden either to talk or to cough or even to spit; and if he does, he is banished from association with them for that day as a man who has no control over himself; and that, after having lived in this way for thirty-seven years, they retire, each man to his own possessions, where they live more freely and under less restraint,

σινδονοφοροῦντα καὶ χρυσοφοροῦντα μετρίως ἐν τοῖς ὤσι καὶ ταῖς χερσί, προσφερόμενον σαρκας τῶν μὴ πρὸς τὴν χρειαν συνεργῶν ζωων, βρεμεων καὶ ἀρτυτῶν ἀπεχόμενον· γαμεῖν δ' ὅτι πλειστας εἰς πολυτεκνίαν ἐκ πολλῶν γαρ καὶ τὰ σπουδαῖα πλείω γινεσθαι ἂν· ἠδουλοῦσι τε τὴν ἐκ τέκνων ὑπηρεσίαν, ἐγγυτατω οὖσαν, πλειω δεῖν παρασκευαζεσθαι [1] ταῖς δε γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμάνας· εἰ μὲν μοχθηραὶ γενοιντο ἵνα μὴ τι τῶν σφετέρων ἐκφέροιεν εἰς τοὺς βεβήλους· εἰ δὲ σπουδαῖαι, μὴ κατιλειποιεν αὐτοὺς οὐδένα γὰρ ἡδονῆς καὶ πωνου καταφρονοῦντα, ὡς δ' αὐτῶν ζωῆς καὶ θανατου, ἐθελειν ὑφ' ἑτέρῳ εἶναι· τοιοῦτον δ' εἶναι τον σπουδαῖον
C 713 καὶ τὴν σπουδαιαν· πλειστους δ' αὐτοῖς εἶναι λόγους περὶ τοῦ θανάτου· νομιζειν γαρ δη τον μὲν ἡθικὸν βιον ὡς ἂν ἀκμὴν κυομένων εἶναι, τον δε θανατου γένεσιν εἰς τον ὄντως βιον καὶ τον εὐδαιμονα τοις φιλοσοφησασι· διο τῇ ἀσκησει πλειστῃ χρῆσθαι πρὸς τὸ ἑτοιμοθανατον· ἀγαθον δὲ ἢ κακον μηδὲν εἶναι τῶν συμβαινόντων ἀνθρωποις, οὐ γὰρ ἂν τοῖς αὐτοῖς τους μὲν ἄχθεσθαι, τους δε χαιρειν, ἐνυπνιωδεις ὑπολήψεις ἔχοντας, καὶ τους αὐτους τοῖς αὐτοις τοτε μὲν ἄχθεσθαι· τοτε δ' αὖ χαιρειν μεταβαλλομένους· τὰ δὲ περὶ φύσιν, τὰ μὲν εὐήθειαν ἐμφαινειν·

[1] The words ἐν τοῖς ... παρασκευαζεσθαι are omitted by most the other MSS. and ἀναβολαῖς τε τὴν ἐκ τέκνων μὴ ἔχουσι βοήθειαν (μὴ ἔχουσι βοήθειαν obviously being a gloss). The above reading is that of Kramer and later editors.

[2] Toup (*Selections*, note ad loc.) interprets τὰ σπουδαῖα to mean the number of "their comforts."

[illegible]

φησίν, ἐν ἔργοις γὰρ αὐτοὺς κρείττους ἢ λόγοις εἶναι, διὰ μύθων τὰ πολλὰ πιστουμένους· περὶ πολλῶν δὲ τοῖς Ἕλλησιν ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κόσμος καὶ φθαρτός, λέγειν κἀκείνους, καὶ ὅτι σφαιροειδής, ὅ τε διοικῶν αὐτὸν καὶ ποιῶν θεὸς δι' ὅλου διαπεφοίτηκεν[1] αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν συμπάντων ἕτεραι, τῆς δὲ κοσμοποιίας τὸ ὕδωρ· πρὸς δὲ τοῖς τέτταρσι στοιχείοις πέμπτη τίς ἐστι φύσις, ἐξ ἧς ὁ οὐρανὸς καὶ τὰ ἄστρα· γῆ δ' ἐν μέσῳ ἵδρυται τοῦ παντος· καὶ περὶ σπέρματος δὲ καὶ ψυχῆς ὅμοια λέγεται καὶ ἄλλα πλείω· παραπλέκουσι δε καὶ μύθους, ὥσπερ καὶ Πλατων περί τε ἀφθαρσίας ψυχῆς καὶ τῶν καθ' ἅδου κρίσεων καὶ ἄλλα τοιαῦτα. περὶ μὲν τῶν Βραχμανων ταῦτα λέγει.

80. Τοὺς δὲ Γαρμάνας,[2] τοὺς μὲν ἐντιμοτάτους Ὑλοβίους φησιν ὀνομάζεσθαι, ζῶντας ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, ἐσθῆτος[3] φλοιῶν δενδρείων, ἀφροδισιων χωρις καὶ οἴνου· τοῖς δὲ βασιλεῦσι συνεῖναι, δι' ἀγγέλων πυνθανομέναις περὶ τῶν αἰτίων καὶ δι' ἐκείνων θεραπεύουσι καὶ λιτανεύουσι τὸ θεῖον· μετὰ δὲ τοὺς Ὑλοβίους δευτερεύειν κατὰ τιμὴν τοὺς ἰατρικούς

[1] διεπεφόιτηκεν F.
[2] Γαρμάνας F, Γερμᾶνας other MSS.
[3] ἐσθῆτος F ἔχε ν ἀπό πυρ, Tzschucke and Corais. Kramer thinks that εἵματος has fallen out of the MSS. after ἐσθῆτος, Meineke con, ἐσθῆτος φλοιῶν δενδρείων.

[1] i.e. therefore, not everlasting (see Aristotle, *Cael.* 1. 11).
[2] See 1. 1. 20 and footnote. [3] Brahma.

simplicity for the Brachmanes are better in [illegible] words since they confirm most of their beliefs through the use of myths, and that they are of the same opinion as the Greeks also about many things, for example [illegible] opinion that the universe was created and [illegible] destroyed, as also the [illegible] and that it is [illegible] shaped and that God is made it and regulates it provides the whole of it, and that the primal element of all things is air, and that water was the primal element of creation, and that [illegible] to the [illegible] of which he [illegible] and the heavenly bodies are composed, and that the earth is [illegible] in the centre of the universe. And [illegible] or one [illegible] the soul[a] and the [illegible] as also several [illegible] of [illegible]. And they are [illegible] in [illegible] Plato about the immortality of the soul and [illegible] to Hades and other things of this kind. So much for the account of the Brachmanes.

65. As for the Germanes, he says that the most honourable of them are named [illegible] and that they live in [illegible] and wild fruits, and that [illegible] are abstaining from wine and [illegible] and that they communicate with [illegible] through [illegible] and through the Hylobii worship [illegible] the Dioscuri and that, of the Hylobii, the patriarchs are second in

[a] They [illegible] the Creator to have [illegible] the water [illegible] the world [illegible] p. 32[illegible], [illegible]

[b] [illegible] called Gymno-sophists.

[illegible]

C 714 [illegible]

[illegible]

[illegible]

[

ἐν προοιμίοις, ἐπιτιμᾷ αὐτῶν τοῦ σπουδαίου λόγου ὅστις καὶ ἐστὶ τῶν ἀρχαιοτάτων ῥητόρων τε καὶ πολιτῶν πολλῶν προσεμαρτυρεῖ καὶ τοῖς ἀπόκρυφοις ῥιζῶν φαινομένοις τρεφόμενα δοκεῖν παρεχόμενον δὲ καὶ τὸν τῶν Ἀλεξανδρέων τρόπον, παραστατικὸς δεινὸς καὶ ἐπὶ τῶν ἰδίων βίβλοις ἀπόν τῶν μὲν προσδιατρίβων ἀεὶ τῶν ἔντιμον ἀπεχόμενος τῶν ἡδίστων καὶ τῶν ἐν ὄψει· ἐν γὰρ δὲ τῷ χρόνῳ τῶν ἔπεσι τῶν δ' ἐστὶν ἡ μουσικὴ ἡ ἐν ἀνθρώποις ἀνωφελεστάτη τοῖς χρείαις ἀεὶ τρόπον ἐπιμένοντος δὲ τοῦ ἀεὶ καὶ θαυμάσιον μεταφέρειν τὸν θεὸν καὶ δικαίως ἐν αὐτοῖς τὸν πρῶτον ἄλλοι φασὶν καὶ δ' ἀνεκαστέρου μάλιστα τοῦ ῥητόρου ἀνεκαλεῖσθαι τὸν μόνον τὸ δικαίως τοῦ ἀνθρώπου ἀνθρώπου δὲ ἀεὶ μετιόντος τὸ αὐτὸν ἀεὶ ἐστὶ ἄλλοι εἰ τοῦ ἡ ἀλήθεια τυγχάνει· τοῦ δὲ ἀνεκαστέρου μόνον τέλειον καὶ μεταφιλοσοφεῖν καὶ μεταθέσθαι τὸν δικαίου, ἀνεκαστὸν τὸ δικαίου ἀπεκαλεῖσθαι δὲ ὑπὸ τῶν λόγων καὶ τοῦ ἀνθρώπου τὰ τετρακόσια ἢ τῆς ἀνεκαστοῦ, ἢ ἀνεκαστὸν Ἀλεξανδρέων δὲ τὸν φαίνεται αὐτοῦ δεινὸν ἔφυσιν

42 Ἰωνὶ δὲ Ἰαπίκοις ὀνόμασιν ἀπόν καὶ ἀνθρώπων τὸ τῶν μὲν δυνάμενον ἀπέχοντας τοῦ πολίτου ὑπὸ πάντων πρόσεστι ἐν ἀπόρῳ τῷ μόνῳ, ἀεχλοῦ τὸ καὶ τυρόπωλοι ἀπόνου καὶ τὸ πολίτικον ἀπαιτοῦσι· ἀεχλοῦ πρόσεστι τῷ δὲ πρόσεστι τὰ ἀπόθεν πρῶτον ἀπόνου

[1] καὶ [illegible] καὶ [illegible]
[2] ἀεχλοῦ [illegible] [illegible] 38

that anyone whom they [illegible] poured over them [illegible] and [illegible] over their eyes and the [illegible] and [illegible] were put [illegible] free of charge and [illegible] came up to the [illegible] and [illegible] where [illegible] and [illegible] of the year [illegible] about three [illegible] and [illegible] the [illegible] and [illegible] [illegible] of him but [illegible] the [illegible] to the end and [illegible] and [illegible] and that [illegible]

[illegible] and [illegible] at [illegible] of [illegible] to the sound of [illegible] and [illegible] and to [illegible] who [illegible]

ρεσθαι μέχρι τῶν ἄμων, εἶτα τὰ πρόσθεν, ἀρέσα-
σαν δὲ καὶ συμπεισθῆναι σαν ἐφ' οἷς ἂν δοκῇ,
συνοικεῖν καὶ τὸ γνῶρι μνᾶσθαι τὸν τετελευτη-
κότα· τὸ δὲ πλείους ἔχειν γυναῖκας κοινὸν καὶ
ἄλλων. παρά τισι δ' ἀκούειν φησὶ καὶ συγκατα-
κοιμωμένας τὰς γυναῖκας τοῖς ἀνδρασιν ἀσμένας,
τὰς δὲ μὴ ὑπομενούσας ἀδοξεῖν· εἴρηται καὶ ἄλλοις
ταῦτα.

63. Ὀνησίκριτος δὲ πεμφθῆναί φησιν αὐτὸς
C 715 διαλεξόμενος τοῖς σοφισταῖς τούτοις· ἀκούειν γὰρ
τὸν Ἀλέξανδρον, ὡς γυμνοὶ διατελοῖεν καὶ καρ-
τερίας ἐν μελοίντο οἱ ἄνθρωποι ἐν τιμῇ τε
ἔγοιντο πλείστῃ, παρ' ἄλλους δὲ μὴ βαλίζοιεν
ἐλθόντες, ἀλλὰ κελεύοιεν ἐκείνους φωνᾶν παρ
αὐτοὺς, εἴ τον μετασχεῖν ἐθέλοιεν τῶν πραττο-
μένων ἢ λεγομένων ὑπ' αὐτῶν· τοιούτων δὲ, ὄντων,
ἐπειδὴ οὔτε αὐτῷ πρέπειν ἔδοκει παρ' ἐκείνους
φοιτᾶν οὔτε ἐκείνους βιάζεσθαι παρὰ τὰ πάτρια
ποιεῖν τι ἀκούσας αὐτὸς ἔφη πεμφθῆναι· κατα-
λαβὼν δὲ ἄνδρας πεντεκαιδέκα ἀπὸ σταδίων εἴκο-
σι[1] τῆς πόλεως, ἄλλον ἐν ἄλλῳ σχήματι ἑστῶτα ἢ,
καθ' ἡσυχὴν ἢ κείμενον γυμνὸν, ἀκίνητον ἕως ἑσπέ-
ρας εἶτ' ἀπερχόμενον εἰς τὴν πόλιν· χαλεπώ-
τατον δ' εἶναι τὸν ἥλιον ὑπομεῖναι οὕτω
θέρους, ὥστε τῶν ἄλλων μηδένα ὑπομεῖναι
γυμνοὶς ἐπιβῆναι τοῖς ποσὶ τῆς γῆς ῥᾳδίως κατα-
μεσημβρίας.

64. Διαλεχθῆναι δ' ἐνὶ τούτων Κάλανῳ, ὃν καὶ
συνακολουθῆσαι τῷ βασιλεῖ μέχρι Ἱερείδος καὶ

[1] ἐκατόν P

[1] See § 59 (above).

[illegible] and then her front parts, and if she [illegible] at the same time [illegible] he [illegible] and the dead are [illegible] by [illegible] and to have [illegible] is a custom [illegible] to others. That he further says that he heard that among [illegible] and [illegible] and [illegible] and [illegible] were [illegible] and this custom is also mentioned by other writers.[1]

63. Onesicritus says that he himself was sent to [illegible] Alexander had [illegible] very great [illegible] people who [illegible] that [illegible] of [illegible] to attribute their [illegible] to Alexander [illegible] that [illegible] and [illegible] at a distance of twenty [illegible] men [illegible] naked and [illegible] that they [illegible] the sun; and that it was very hard to endure the sun which was [illegible] but that at midday no one was able even to stand [illegible] on one [illegible] feet.

64. Onesicritus says that he conversed with one of these sophists [illegible] who accompanied the king as far as Persis and died in accordance with the

[1] See § 30 above; and cf. Diodorus Siculus 17.103.

ἀποθανεῖν τῷ πατρίῳ νόμῳ, τεθέντα ἐπὶ πυρὰ καὶ οὕτω δ' ἐπὶ λίθων τ χεῖρα κείμενον προσιόν οὖν καὶ προσαγορεύσας εἰπεῖν ἔφη, διότι πεμφθεὶς παρὰ τοῦ βασιλέως ἀκροασόμενος τῆς σοφίας αὐτῶν, καὶ ἀπαγγελῶν πρὸς αὐτόν· οὐ οὖν μηδεὶς εἴη φθόνος ἐ ἔστω εἴη μεταδοχὴ τῆς ἀκροάσεως· ἰδοὺ τὸ ἐκείνου χλαμύδα καὶ κανοῦν φορούντα καὶ κρηπῖδα καταγλωσσάντα Γυμνοσοφιστῶν, φησί, πωὶ τὴν ὀλφίτων καὶ ἀλεύρων πλήρη καθ' ἑκάστην νύκτα καὶ κρέα δ' ἑψόμενα, ἃ μὲν βόειος, γαλεωτὸς δ' ἄλλα, καὶ ὁμοίως μελίτος, ἃ δ' οἴνου, τινὲς δ' ἐλαίου ὑπὸ πλησμονῆς δ' οἱ ἄνθρωποι καὶ τριφῆς εἰς ὕδ ιν ἐξεπεσόν. Ζεὺς δὲ μισήσας τὴν κατάστασιν τῶν φυσικῶν πάντα καὶ διὰ πόνου τὸν βίον ἀπεδείξε, σωφρονεῖν δὲ καὶ τ ς ἄλλης ἀρετῆς παρελθοῦσης εἰς μέσον, κάλλιστ εἰκόνα τῶν ἀγαθῶν ὑπόλοιπον· ἔγγυς δ' ἐστ ν ἡδὺ νῦν κόπου καὶ ὕδρεως τὸ πρᾶγμα, κινδυνεύει τὸ ἀφανισμὸν τῶν ἔντων γενέσθαι· ταῦτα ἐ πάντα εἰλεῖν, εἰ θεὸν λοιπὸν ἀποδεδεῖσθαι, καταθέμενον τὴν σκεῖπ γιμνὸν ἐπὶ τῶν αὐτῶν λίθων κείμενον, μετέχειν τῶν λόγων, ἀπορουμένου δὲ αὐτοῦ Μενέδαμος[1] ὅστερ ἦν πρεσβυτάτης καὶ σοφωτάτος αὐτῶν τὸν μὲν ἐν πλ ξαι ἐς ὑδρίαν, καὶ ταῦτα ὕδρεως κατηγορήσαντα, αὐτὸν δὲ προσαλεσάσθαι καὶ εἰπεῖν, ὡς τὸν μὲν βασιλέα ἐπαινεῖν, διότι ἀρχὴν

[1] Instead of Mardonius R reads *ἀλέξαν* and the name given in Arrian (*Anab.* 7. 2. 3) and Plutarch (*Life of Alexander*, 64) is Anaxarchus, but in Strabo the MSS. agree in reading Mardonius in § 64 infra.

[1] See end of this paragraph.

[illegible]

[illegible] the [illegible] and [illegible] the [illegible] and [illegible] the [illegible] and [

τοσαυτὴν βιοτεύων ἀνεθέμην σοφίαν· μόνον γὰρ ἰδοὶ αὐτὸν ἐν ὅπλοις φιλοσοφοῦντα· ὠφελίμωτατον δ' εἰ τῶν ἀπιστεῖν, εἰ οἱ τοιοῦτοι φρονοῦσι
C 716 οἷς φασιν ἐνίους τοὺς μὲν ἑκουσίους πείθειν σωφρονεῖν, τοὺς δ' ἀκουσίους ἀναγκάζειν· αὐτῷ δὲ συγγνώμη εἴη εἰ ἐξ ἀμίκτων τρόπων διαλεγόμενος πλὴν φωνῆς μηδὲν συνιεῖν πλέον ἢ οἱ πολλοί, μηδὲν ἰσχύσαι τῆς ὠφελείας ἐπιλαβεῖν ποιησάσθαι· δίκαιον γὰρ, ὡς ἂν εἰ ἔμοι βορβόρου καθαρὸν ἀξιοῖς τις ὑδωρ ῥεῖν.

66 Τὰ γοῦν λεχθέντα εἰς τοῦτ' ἔφη συντείνειν, ὡς εἴη λόγος ἄριστος, ὃς ἡδονὴν καὶ λύπην ψυχῆς ἀφαιρήσεται· καὶ ὅτι λύπη, καὶ πόνος διαφέροι· τὸ μὲν γὰρ πολέμιον, τὸ δὲ φίλιον[1] αὐτοῖς τοῖς σώμασι· ἀσκοῦσι πρὸς πόνον ἐν οἷς γεωμαῖς ῥωννύοιντο· ὧν ἕνεκα καὶ σπάσεις ποιοῦνται καὶ σιμῷδοῦλοι ποιοῦσιν ἀναπλῶν πάσειν· καὶ οἱ ἡ καὶ ἰδία· καὶ δὴ καὶ Ἰαδίλη[2] νῦν σιμῷδουλοῦσαν[3] ἐάσασθαι τὸν Ἀλεξανδρόν· ἐρεῖν τε μὲν γὰρ αὐτοὶ ἐξαμάνον σὺ πεισόμεθα, χαίρω δὲ εὖ διαπνοίᾳ· ταῦτ' εἰπόντα ἐξεισέναι, εἰ καὶ ἐν τοῖς Ἕλλησι λυτὸς τοιοῦτος λεγοίατο· εἰπόντος δ', ὅτι καὶ Πυθαγόρας τοιοῦτα λέγοι[4] κελεύοι[5] τε ἀψύχων ἀπέχεσθαι, καὶ Σωκράτης καὶ Διογένης· οὐ καὶ αὐτὸς ἀκούσειεν· ἀποκρινάσθαι, ὅτι τἄλλα μὲν νομίζω φρονίμως αὐτοῖς δοκεῖν, ἓν δ' ἁμαρτάνειν, νόμον πρὸ τῆς φύσεως τιθέμενοι·

[1] φίλιον E, φίλον other MSS.
[2] [illegible] other MSS.
[3] συμβουλεύοιεν DAt.
[4] λέγει DPh, λέγει other MSS.
[5] κελεύει DPh, κελεύει other MSS.

[illegible] he was desirous of wisdom, for the king was the only philosopher in arms, as he ever said, and that it was the most useful thing in the world if those men were wise who have the power of persuading the wishing and forcing the unwilling to learn [illegible] but that it might be possible of conveying through these instruments which the exactness of language knew no more than the [illegible] to set forth anything in no philosophy that would be useful, for that no doubt would be like expecting water to flow pure through mud.

66 At all events, all he said according to Onesicritus, [illegible] that [illegible] that which [illegible] and that part and [illegible] of the former is [illegible] to man and the latter [illegible] body for to [illegible] that [illegible] may be strengthened whereby he may put a stop to disturbances and be ready to give good advice to all, he has abolished private ownership, furthermore, he has now abolished Taxes [illegible] Alexander, for he received a man better than himself he would be well treated but if otherwise he would [illegible] him. Onesicritus says that after seeing Dandamis [illegible] and that [illegible] among the Greeks and that when he mentioned that Pythagoras taught such doctrines and also bade people to abstain from meat as did also Socrates and Diogenes and that he himself had been a pupil of Diogenes. Mandanis replied that he regarded the Greeks as sound minded in general, but that they were wrong in one respect in that they preferred custom to nature, for otherwise, Mandanis said,

οὐ γὰρ ἂν[1] αἰσχυνεσθαι γυμνοὺς, ὥσπερ αὐτοὺς, δεινεῖν, ἀπὸ λίτων ζῶντας· καὶ γὰρ οἰκίας ἀρίστας εἶναι· ἥτις ἂν ἐπισκευὴς ἐλαχίστης δεῖται· ἐφῆ δ' αὐτοὺς καὶ τῶν περὶ φύσιν πολλὰ ἐξετάσαι καὶ προσημασιῶν, ὑμβρων, αὐχμῶν, νόσων· ἀπιόντας δ' εἰς τὴν πόλιν κατὰ τὰς ἀγόρας σκεδαννυσθαι· ὅτῳ δ' ἂν κομίζοντι σῦκα ἢ βότρυς παρατύχωσι,[2] λαμβάνειν δωρεὰν παρ' ἔχοντος· εἰ δ' ἔλαιον εἴη καταχεῖσθαι αὐτῶν καὶ ἀλείφεσθαι· ἅπασαν δὲ πλουσίαν οἰκίαν ἀκίσθαι αὐτοῖς μέχρι γυναικωνιτιδος, εἰδιοῦντας δὲ δεῖπνου κοινωνεῖν καὶ λόγων· αἰσχιστον δ' αὐτοῖς νομίζεσθαι νόσον σωματικὴν· τὸν δ' ὑπενεγκόντα καθ' αὑτοῦ τοῦτο· ἐξιγνίζειν ἑαυτὸν διὰ πυρός, νηστεύοντα πυρᾶν, ὑπαλειψάμενον δὲ καὶ καθίσαντα ἐπὶ τὴν πυρὰν ὑφάψαι κέλευσιν, ἀκίνητον δὲ καίεσθαι.

66. Νεαρχος δὲ περὶ τῶν σοφιστῶν οὕτω λέγει· τοὺς μὲν Βραχμᾶνας πολιτεύεσθαι καὶ παρακολουθεῖν τοῖς βασιλεῦσι συμβούλους, τοὺς δ' ἄλλους σκοπεῖν τὰ περὶ τὴν φύσιν τούτων δ' εἶναι καὶ Κάλανον· συμφιλοσοφεῖν δ' αὐτοῖς καὶ γυναῖκας, τὰς δὲ διαίτας ἀπείκτους σκληρὰς· περὶ δὲ τῶν κατὰ τοὺς ἄλλους νομίμων τοιαῦτα ἀποφαίνεται· τοὺς μὲν νόμους ἀγράφους εἶναι, τοὺς μὲν κοινοὺς τοὺς δ' ἰδίους, ἀθέμιστον ἔχοντας
C 717 πρὸς τοὺς τῶν ἄλλων· οἷον τὸ τὰς παρθένους ἆθλον παρά τισι προκεῖσθαι τῷ νικήσαντι, ὅστ' ἀπρόικους συνεῖναι παρ' ἄλλοις δὲ

[1] ἂν. Coraïs and later editors omit.
[2] παρατυχοι E, παρατυχωσι other MSS.

they would not be ashamed to go naked, like himself, and live on frugal fare, for he added, the best house is that which requires the less repairs. And Onesicritus goes on to say that they inspire into numerous natural phenomena, or to long droughts, rains, droughts, and diseases, and that when they depart for the city they scatter to the different market-places, and whenever they chance upon anyone carrying figs or bunches of grapes, they get fruit from that person as a free offering, but that if it is wine it is poured down over them, and they are anointed with it, and that the whole of a wealthy house is open to them, even to the women's apartments, and that they eat and share in meals and conversation, and that they regard disease of the body as a most disgraceful thing, and that he who suspects disease in his own body commits suicide through means of fire, piling a funeral pyre, and that he, seated himself on the down on the pyre, orders it to be lighted and turns well off a person.

66 Nearchus speaks of the Brachmanes as follows: That the Brachmanes engage in affairs of state and attend the kings as counsellors, but that the other philosophers investigate natural phenomena, and that Calanus is one of these, and that he was joined them in the study of philosophy, and that the modes of life of all are severe. As for the customs of the rest of the Indians, he declares as follows: That their laws, some public and some private, are unwritten, and that they contain customs that are strange as compared with those of the other tribes, for example, among some tribes the kings are set before armies as a prize for the man who wins the victory in a fist fight, so that they marry the victor without dowry, and

κατὰ συγγένειαν κοινῇ τοὺς καρπούς ἐργασαμένους, ἐπὰν συγκομισωσιν, αἱρεσθαι φορτίον ἕκαστον εἰς διατροφὴν τοῦ ἔτους, τὸν δ' ἄλλον ἐμπιπράναι τοῦ ἔχειν εἰσαῦθις ἐργάζεσθαι καὶ μὴ ἀργὸν εἶναι. ὁπλισμὸν δ' εἶναι τοξον καὶ ὀϊστοὺς τριπήχεις, ᾗ σαύνιον, καὶ πέλτην καὶ μαχαιραν πλατεῖαν τριπηχυν· ἀντὶ δὲ χαλινῶν φιμοῖς χρῆσθαι κημῶν μικρὸν διαφέρουσιν ἥλοις δὲ τὰ χείλη διαπεπάρθαι.

67 Τὴν δὲ φιλοτεχνιαν τῶν Ἰνδῶν ἐμφανίζουσι σπόγγους φησὶν ἰδόντας παρὰ τοῖς Μακεδοσι μιμήσασθαι, τρίχας καὶ σχοινία λεπτὰ καὶ ἀρπεδάνους διαρράψαντας εἰς ἔρια, καὶ μετὰ τὸ πιλῆσαι[1] τὰ μεν ἐξελκύσαντας, τὰ δὲ βαψαντας χροιαῖς· στλεγγιδοποιούς τε καὶ λεκυθοποιοὺς ταχυ γενέσθαι πολλούς· ἐπιστολὰς δὲ γραφειν ἐν σινδοσι λιαν κεκροτημέναις, τῶν ἄλλων γραμμασιν αὐτοὺς μὴ χρῆσθαι φαμένων· χαλκῷ δὲ χρῆσθαι χυτῷ, τῷ δ' ἐλατῷ μή· τὴν δ' αἰτιαν ουκ εἶπε, καιτοι τὴν ἀτοπίαν εἰπὼν τὴν παρακολουθοῦσαν, ὅτι θραύεται κεραμου δίκην τὰ σκεύη πεσόντα. τῶν δὲ περὶ τῆς Ἰνδικῆς λεγομένων καὶ τοῦτ' ἐστίν, ὅτι ἀντὶ τοῦ προσκυνεῖν προσευχεσθαι τοῖς βασιλεῦσι καὶ πᾶσι τοῖς ἐν ἐξουσίᾳ καὶ ὑπεροχῇ νομος φέρει δὲ καὶ λιθίαν[2]

[1] πιλῆσαι, Casaubon and the later editors, for πλῆσαι.
[2] λιθιον *lacus* and Meineke.

[1] i.e. the horses are controlled by the nose with a halter-like contrivance rather than by the mouth with bridles.

among other tribes different groups cultivate the crops in common on the basis of kinship, and, when they reap the produce, they each carry off a load sufficient for subsistence during the year, but burn the remainder in order to have work to do thereafter and not be idle. Their weapons, he says, consist of bow and arrows, the latter three cubits long, or a javelin, and a small shield and a broad sword three cubits long; and instead of bridles they use nose-bands which differ not slightly from a muzzle,[1] and the lips of their horses have holes pierced through them by spikes.[2]

67. Nearchus, in explaining the skill of the Indians in handicrafts, says that when they saw spiders in use among the Macedonians they made imitations by sewing tufts of wool through and through with hairs and large cords and threads and then, after compressing them into felt, they sewed the inserts and dyed the sponge-like felt with colours, and that makers of strings and of oil flasks quickly arose in great numbers; and that they write messages on linen cloth that is very closely woven, though the other writers say that they make no use of written characters; and that they use brass that is cast, and not the kind that is forged; and he does not state the reason; and he mentions the strange result that follows the use of the vessels made of cast brass, that when they fall to the ground they break into pieces like pottery. Among the statements made concerning India is also the following, that it is the custom, instead of making obeisance, to offer prayers to the kings and to all who are in authority and of superior rank. The

[1] i.e. spikes, or razed points, inside the nose bands.

ἡ χώρα πολυτελῆ κρυσταλλῶν καὶ ἀνθράκων παντοίων, καθάπερ τῶν μαργαριτῶν.

68 Τῆς δ' ἱστορίας τῆς συγγραφέως ἔστω παράδειγμα καὶ ὁ περὶ τοῦ Καλάνου λόγος· ὅτι μὲν γὰρ συνῆλθε Ἀλεξάνδρῳ καὶ ἀπεθάνατο παρ' αὐτῷ διὰ πυρὸς ὁμολογοῦσι· τὸν δὲ τρόπον τοῦ θανάτου φασί μ, ἀνὰ κατὰ τὰς αὐτὰς αἰτίας· ἀλλ' οἱ μὲν αὐτὸν εἰρηκέναι συνεσκευῶθαι γὰρ ἐν ἀγκαλίδι τῶν Βασιλέως ἔξω τῶν τῆς Ἰνδικῆς ὅρων παρὰ τὸ κοινὸν ἔθος τῶν ἐκεῖ φιλοσόφων· κελεύουσι γὰρ τοὺς αὐτοῦ συνεῖναι βασιλεῖσι, ὑφηγουμένους τὰ περὶ τοὺς βίους, οἱ τοὺς μὲν γέροντας τοῖς Ἱερεῦσι δὲ Παραγυμνοσοφισταῖς· τοὺς δὲ νεωτέρους τοῖς πρώτοις αὐτῷ νοῦν γεγονόσι· ἑξακοσίοις δ' αὐτοὺς ἄνευ τῶν ἑβδομήκοντα καὶ τριῶν, μὴ προσέχοντα τοῖς τοῦ Βασιλέως δείπνοις· γενομένης δὲ πυρᾶς καὶ τεθείσης ἐπ' αὐτῇ χρυσῆς κλίνης, κατακλιθέντα αὐτὸν, ἐγκαλυψάμενον ἐκκαῆναι· οἱ δὲ ξύλινον οἶκον πεποιῆσθαι, φιλλίνοις δ' ἐμπλησθέντος καὶ ἐπὶ τῇ στίβῃ πυρὰς γενομένης ἐγκλισθέντα ὥσπερ εἰκάνοι, μετὰ τῶν κόμων μεθ' ἑ ἡ[1] C 718 ἐκεῖνα ἑαυτὸν ἐν ἀν δόξαν συνεμπρησθῆναι τῷ οἴκῳ· Μεγασθένης δ' ἐν τοῖς μὲν φιλοσόφοις οὐκ ἔφη δόγμα φῆναι ἑαυτὸν ἐξιέναι· τοὺς δὲ ποιητὰς τοῦτο ποιήσεις κρίνεσθαι, τοὺς μὲν σκληροὺς τῇ φύσει φιμήσαντας ἐπὶ πλείστον ἢ ἀρήσαντας, τοὺς δ' ἀπόρους ἐπὶ βίβλον, τοὺς δὲ

[1] ἡμᾶς F, ἄχε other MSS.

[1] e.g. sarbacanas, tubes, pipes.

country that produces precious stones. I mean crystals and [illegible] of [illegible] as can pearls.

[illegible] as an example of the lack of agreement among the historians, let us compare their accounts of Calanus. They all agree that he went with Alexander and that he was [illegible] dead by fire in Alexander's presence, but their accounts of the manner in which he was burned up are not the same, and neither do they [illegible] the same [illegible]. Some state that [illegible] of the king [illegible] the best [illegible] of [illegible], contrary to the common custom of the [illegible] there, for [illegible] on a [illegible] [illegible] as the Magi attend the Persian kings. But that at Pasargadae he [illegible] the [illegible] and deep-rooted hatred dating back seventy-seven years, paying no attention to the [illegible] of the king, and that a pyre was made and a golden couch placed on it, and that he laid himself down upon it covered himself up and was burned to death. Others state that a wooden house was built and that it was filled with [illegible] and that a pyre was built on its roof and that being shut in as he had bidden, after the procession which he had accompanied [illegible] himself upon the pyre and the [illegible] of [illegible] was burned up along with the house. But Megasthenes says that suicide is not a dogma among the philosophers, and that those who commit suicide are managed guests of the impulsive of youth, that some who are by nature hardy wish to meet a blow or over-powering [illegible], whereas others, who shrink from suffering, plunge into deep waters.*

* i.e. drown themselves.

πολιπόνους ἀπαγχημένους· τοὺς δὲ πυρωθεὶς εἰς πῦρ ἐθθουμένους· οἷος ἦν καὶ ὁ Κάλανος, ἀκολαστος ἄνθρωπος καὶ ταῖς Ἀλεξάνδρου τραπέζαις δεδουλωμένος· τοῦτον μὲν οὖν ψέγεσθαι, τὸν δὲ Μανδάνιν ἐπαινεῖσθαι, ὃς τῶν τοῦ Ἀλεξάνδρου ἀγγέλων καλούντων πρὸς τὸν Διὸς υἱὸν πείθομένῳ τε δῶρα δίδοσθαι ὑπισχνουμένων, ἀπειθοῦντι δὲ πολλάκιν, μηδ' ἐκεῖνον φάσκοντος Διὸς υἱὸν, ὃν γε ἄρχειν μηδὲ πολλοστοῦ μέρους τῆς γῆς· μήτε[1] αὐτῷ δεῖν τῶν παρ' ἐκείνου δωρεῶν· ὧν[2] οὐδεὶς κόρος· μήτε δὲ ἀπειλῆς εἶναι φόβον, ὦ ζῶντι μὲν ἀρκοῦσα εἴη τροφὸς ἡ Ἰνδική, ἀποθανὼν δὲ ἀπαλλαξαιτο τῆς τετρυχωμένης ἀπὸ γήρους σαρκὸς, μεταστὰς εἰς βέλτιω καὶ καθαρώτερον βίον· ὥστ' ἐπαινέσαι τὸν Ἀλέξανδρον καὶ συγχωρῆσαι.

69 Λέγεται δὲ καὶ ταῦτα παρὰ τῶν συγγραφέων, ὅτι σέβονται μὲν τὸν ὄμβριον Διὸς Ἰνδοὶ καὶ τὸν Γαγγῆν ποταμὸν καὶ τοὺς ἐγχωρίους δαίμονας· ὅταν δὲ βασιλεὺς λούσῃ τὴν τρίχα, μεγάλην ἑορτὴν ἄγουσι καὶ μεγάλα δῶρα πέμπουσι τῷ ἑαυτοῦ πλούτῳ ἕκαστος ἐπιδεικνύμενος κατὰ ὁμιλίας· τῶν τε μυρμήκων τινὰς καὶ πτηνοὺς λέγουσι τῶν χρυσωρυχῶν ψήγματα τε χρυσοῦ καταφέρειν τοὺς ποταμούς, καθάπερ τοὺς Ἰβηρικούς· ἐν δὲ ταῖς κατὰ τὰς ἑορτὰς πομπαῖς πολλοὶ μὲν ἐλέφαντες πεμπόμενοι χρυσῷ κεκο-

[1] μήτε Cora and later editors, for μηδέ.
[2] ὧν all MSS except ms. which read ᾗ. Kramer con. πόθοι for κόροι, citing Arrian 7. 2. 3.

and others who are much suffering, hang them [illegible] and those who have a fiery temperament, fling themselves into the [illegible] and [illegible] a man who was without and within and a slave to the table of Alexander; and that therefore [illegible] is censured whereas Mandanis is commended. For when Alexander's messengers summoned Mandanis to visit the son of Zeus and promised that he would receive gifts if he obeyed, but punishment if he disobeyed, he replied that, in the first place Alexander was not the son of Zeus inasmuch as he was not ruler over even a very small part of the earth, and, secondly, that he had no need of gifts from Alexander of which there was no lack, and [illegible] that he had no fear of threats, since India would supply him with sufficient food while he was alive, and when he died he would be released from the flesh wasted by old age and be translated to a better and purer life; and that the result was that Alexander commended him and [illegible] [illegible]

69 The following statements are also made by the historians: that the Indians worship Zeus and the Ganges River and the river Indus. And when the king washes his hair, they celebrate a great festival and bring his presents, each man making ready as many as of his own wealth. And they say that some of the ants that mine gold[1] have wings, and that gold dust is brought down by the rivers, as by the rivers in Iberia.[2] And in the palace, at the time of festivals many elephants are paraded, as adorned

[1] Or perhaps, "for which he had no longing" (see critical note).
[2] Op. §§ 37 and 44 (above).
[3] See 3. 3. 6.

σημείοις καὶ ἀργύρῳ, πολλὰ δὲ τέθριππα καὶ βοῶν ζευγη· εἶθ' ἡ στρατιὰ κεκοσμημένη καὶ χρυσώματα δὲ τῶν μεγάλων λιβήτων καὶ κρατήρων οργυιαίων καὶ τοῦ Ἰνδικοῦ χαλκοῦ[1] τραπεζαί τε[2] καὶ θρόνοι καὶ ἐκπώματα καὶ λουτῆρες, λιθοκόλλητα τὰ πλείστα σμαραγδοῖς καὶ βηρύλλοις καὶ ἀνθράξιν Ἰνδικοῖς καὶ εσθῆς δὲ ποικίλη χρυσοπαστος, καὶ βυνασοι[3] καὶ παρδάλεις καὶ λεοντες τιθασοι καὶ τῶν ποικίλων ὀρνέων καὶ εὐφθόγγων πλῆθος. ὁ δὲ Ἑλλεταρχος φησιν ἁμιξας τετρακύκλους, δένδρα κομιζουσας τῶν μεγαλοφύλλων, ἐξ ὧν ἀπιρῆται[4] γένη τετιθασευμένων ορνέων, ὧν εὐφωνοτατον μὲν εἴρηκε τον ὠριωνα, λαμπροτατον δὲ κατα την ὄψιν καὶ πλειστην ἔχοντα ποικιλίαν τὸν καλουμενον κατρεα,[5] τὴν γαρ ἰδεαν ταῦ μιλιστα εγγιζειν. τὴν δὲ λοιπην εικονογραφίαν παρ' ἐκείνου ληπτέον.

70 Φιλοσοφουν τε τοῖς Βραχμᾶσιν ἀντιδιαι-
C 719 ροῦνται Πραμναι, ἐριστικουν τινας καὶ ἐλεγκτικουν· τους δὲ Βραχμᾶνας φυσιολογιαν καὶ ἀστρονομίαν ἀσκειν, γελωμένους υπ' ἐκεινων ως ἀλαζονας καὶ ἀποπτους· τούτων δὲ τους μὲν ὑρκινους καλεῖσθαι, τους δε γυμνητας, τους δὲ πολιτικους καὶ προσχωριους· τους μεν ὑρκινους

[1] καὶ, before τράπεζαι, Coraïs ejecit.
[2] τε Coraïs and later editors, for δὲ.
[3] καὶ βύνασοι, Meineke; Ulpian gives a lacuna of about six letters, who read καὶ [illegible] ασοι, i. e. ἄρκοι, or καὶ θῆρα, Tischucke καὶ θῆρα [illegible], ασοι, Coraïs καὶ θῆρα ἄρκοι, Groskurd καὶ θῆρα βύνασοι.
[4] ἀπιρῆται, Schoemann, note on Aelian, *An.* 12. 22, for ἀπειρῆται.

with gold and silver, as also many four horse chariots and a tramp, and then follows the army all in military order, and then golden vessels consisting of large basins and bowls a fathom in breadth, and tables, high chairs, drinking cups, and bath-tubs, all of which are made of Indian copper and most of them are set with precious stones, emeralds, beryls, and Indian anthraces,[1] and also variegated garments sparkled with gold, and tame hounds[2] leopards, and lions, and numbers of variegated and sweet voiced birds. And Ctesiarchus speaks of four wheeled carriages on which large-leaved trees are carried, and of different kinds of tamed birds that cling to these trees, and states that of these birds the orion has the sweetest voice, but that the catreus, as it is called, has the most splendid appearance and the most variegated plumage, for its appearance approaches nearest that of the peacock. But one must get the rest of the description from Ctesiarchus.

70. In classifying the philosophers, writers oppose to the Brachmanes the Pramnae, a contentious and disputatious sect, and they say that the Brachmanes study not philosophy and astronomy, but that they are derided by the Pramnae as quacks and fools, and that, of these, some are called "Mountain" Pramnae, others "Naked" Pramnae, and others "City" Pramnae or "Neighbouring" Pramnae, and that the "Mountain" Pramnae wear deer

[1] See note on "anthracon," § 68 above.
[2] Aucupia.

[1] *ἀνθρακία* Dik, *ἀνθρακα* F

δορείς ἐλαφῶν χρῆσθαι, πήρας δ' ἔχειν ῥιζῶν καὶ φαρμάκων μυστικῶν, προσποιουμένους ἰατρικὴν μετὰ γοητείας καὶ ἐπῳδῶν καὶ περιπάτων, τοὺς δὲ γυμνητὰς κατὰ τοὐνομα γυμνοὺς διαζῆν, ὑπαιθρίους τὸ πλεῖστον, καρτερίαν ἀσκοῦντας, ἣν ἔφαμεν πρότερον, μέχρι ἑπτὰ ἐτῶν[1] καὶ τριακοντα, γυναῖκας δὲ σπανίας, μὴ μιγνυμένας αὐτοῖς· τοὺς δὲ θαυμαζεσθαι διαφέροντας.

71. Τοὺς δὲ πολιτικοὺς σινδονίτας κατὰ πόλιν ζῆν ἢ καὶ κατ' ἄγρους, καθημένους[2] περὶ οἴκους ἢ δορκάδων δορὰς· ἐκ δ' ἐπωείν, ἰνδοὺς εσθῆτι λευκῇ χρῆσθαι καὶ σινδόσι λευκαῖς καὶ καρπασοῖς, ὑπεναντίως τοῖς εἰποῦσιν εὐπαθεστατα αὐτοὺς ἀμπεχεσθαι φορήματα· κόμας δὲ καὶ πωγωνοτροφεῖν τοὺς, ἀναπλεκομένους δὲ μιτροῦσθαι τὰς κόμας.

72. Ἀρτεμίδωρος δὲ τὸν Γαγγην φησὶν ἐκ τῶν Ἡμωδῶν ὄρων καταφερόμενον ὕδατος ὑπόνοιαν, ἐπειδὰν κατὰ τὴν Γαγγην γένηται πολὺν, ἐπιστρέφειν πρὸς ἑω μέχρι Παλιβοθρων καὶ τῆς εἰς τὴν θάλατταν ἐκβολῆς· τῶν δὲ συρρεόντων εἰς αὐτὸν Οἰδωνὴν[3] τινὰ καλεῖ[4] τριφῶν δὲ καὶ κροκοδείλους καὶ δελφῖνας. λέγει δὲ καὶ ἄλλα τινα, συγκεχυμένως δὲ καὶ ἀτάκτως, ὧν οὐ φροντιστέον· προσθεὶς δ' ἂν τις τούτοις καὶ τὰ παρὰ τοῦ Δαμασκηνοῦ Νικολάου.

73. Ψησι γὰρ οὗτος ἐν Ἀντιοχείᾳ τῇ ἐπὶ Δάφνῃ παρατυχεῖν τοῖς Ἰνδῶν πρεσβεσιν ἀφιγ-

[1] ἐτῶν, omitted by all MSS except K.

[2] καθιζόμενοι LDKFAm, καθιζόμενοι w, ἀναμένοντες mss. and Coraes.

[3] Οἰδωνὴν is probably corrupt. Coraes conj. Ὑδάσπην, Kramer, Ἰαμόνην; C. Müller ἀκούοντα or ἀκούοντα.

skins and carry wallets full of roots and drugs pretending to cure people with these, along with witchery and incantations and amulets, and that the Naked Philosophers, as their name implies, live naked for the most part in the open air practising endurance as I have said before[1] for thirty seven years and that women associate with them but do not have intercourse with them and that these philosophers are held in very great esteem.

71 They say that the City Philosophers wear linen garments and live in the city, or else out in the country, and go clad in the skins of fawns or gazelles but that, in general, the Indians wear white clothing white woven or colour gaments contrary to the accounts of those who say that they wear highly coloured garments, and that they all wear long hair and long beards, and that they braid their hair and [illegible]

72 Aristobulus says that the Ganges River flows down from the Emodia mountains towards the south, and that when it arrives at the city Ganges it turns towards the east to Palibothra and [illegible] into the sea And he calls one of its tributaries Erananoboas, saying that it breeds both crocodiles and dolphins And he goes on to mention certain other things but in such a confused and careless manner that they are not to be considered But one might add to the accounts here given that of Nicolaus Damascenus

73 He says that at Antioch near Daphne he chanced to meet the Indian ambassadors who had

[1] §§ 60 and 61 (above).

* [illegible], Casaubon and later editors, for [illegible]

μένοις παρὰ Καίσαρα τὸν Σεβαστόν· οὐκ ἐκ μὲν τῆς ἐπιστολῆς πλείους δηλοῦσθαι, σωθῆναι δὲ τρεῖς μόνους, οὐκ ἰδεῖν φησι, τοὺς δ' ἄλλους ὑπὸ μικροῦ τῶν σ'ῶν διαφθαρῆναι τὸ πλεῖον τὴν δ' ἐπιστολὴν ἑλληνιζεῖν ἐν διφθέρᾳ γεγραμμένην, δηλοῦσαν, ὅτι Πῶρος εἴη ὁ γράψας, ἐξακοσίων δὲ ἄρχων βασιλέων, ὅμως περὶ πολλοῦ ποιοῖτο φίλος εἶναι Καίσαρι, καὶ ἕτοιμος εἴη δίδοὺν τε παρέχειν, ὅπῃ βούλεται, καὶ συμπρᾶττειν, ὅσα καλῶς ἔχει· ταῦτα μὲν ἔφη λέγειν τὴν ἐπιστολήν, τὰ δὲ κομισθέντα δῶρα προσενεγκεῖν ὀκτὼ οἰκέτας γυμνοὺς ἐν περιζώμασι καταπεπασμένους κρωμαῖσιν· εἶναι δὲ τὰ δῶρα τόν τε Ἑρμᾶν, ἀπὸ τῶν ὤμων ἀφῃρημένον ἐκ νηπίου τοὺς βραχίονας, ὃν καὶ ἡμεῖς εἴδομεν, καὶ ἰχθύας μεγάλας καὶ ὄφιν πηχῶν δέκα καὶ χελώνην ποταμίαν τριπήχυν, περδικά τε μείζω γύπος· συνῆν δέ, ὥς φησι,[1] καὶ ὁ Ἀθήνησι
C 720 κατακαύσας ἑαυτὸν ποιεῖν δὲ τοῦτο τοὺς μὲν ἐπὶ κακοπραγίᾳ[2] ζητοῦντας ἀπαλλαγὴν τῶν παρόντων, τοὺς δ' ἐπ' εὐπραγίᾳ, καθάπερ τοῦτον· ἅπαντα γὰρ κατὰ γνώμην πράξαντα μέχρι νῦν ἀπιέναι δεῖν, μή τι τῶν ἀβουλήτων χρονίζοντι συμπέσοι· καὶ δὴ καὶ γέλωτα ἁλέσθαι γυμνὸν ἐπαληλιμμένον[3] ἐν περιζώματι ἐπὶ τὴν πυρὰν

[1] φησι, Coraïs, for φασι.
[2] After κακοπραγ. a lo adds τοὺς δὲ διὰ ἄλλας τινὰ δυστυχίας.
[3] Vat ἐπαλλιλιμμένον F, ἐπαλιμμένον ol. or M N. Meineke writes λιν ἀλληλιμμένον or λιν ἀλιλιμμένον 14. 1. 44.

[1] So called from the fact that Hermes was usually represented as a small god, and sometimes without hands or feet.

been despatched to Caesar Augustus that the letter probably contained more than three ambassadors but that only three had survived, whom he says he saw but the rest, mostly by reason of the long journeys, had died, and that the letter was written in Greek on a skin and that it plainly showed that Porus was the writer and that, although he was ruler of six hundred kings, still he was anxious to be a friend to Caesar, and was ready not only to allow him a passage through his country wherever he wished to go, but also to cooperate with him in anything that was honourable. Nicolaus says that this was the content of the letter to Caesar, and that the gifts carried to Caesar were presented by eight naked servants who were clad only in loin cloths, he anointed with sweet-smelling odours, and that the gifts consisted of the Hermes[1] a man who was born without arms, whom I myself have seen, and large snakes, and a serpent ten cubits in length and a river tortoise three cubits in length, and a partridge larger than a vulture, and they were accompanied also, according to him, by the man who burned himself up at Athens, and that who was wont to commit suicide when they suffer adversity, seeking to cease from the ills at hand, others do so when their lot is happy, as was the case with that man, for, he adds, although that man had fared as he wished up to that time he thought it necessary then to depart this life, lest something untoward might happen to him if he tarried here, and that therefore he leaped upon the pyre with a laughing naked body anointed, wearing only a loin cloth, and that the

(see Herodotus 3 51) At Athens any four-cornered pillar ending in a head or bust was called a Hermes.

ἐπιγεγραφθαι δὲ τῷ τάφῳ Ζαρμανοχηγᾶς[1] Ἰνδὸς ἀπὸ Βαργοσηῆ κατὰ τὰ πάτρια Ἰνδῶν ἔθη ἑαυτὸν ἀπαθανατίσας κεῖται.

II

1 Μετὰ δὲ τὴν Ἰνδικὴν ἐστιν ἡ Ἀριανή, μέρος πρώτη τῆς ὑπὸ Πέρσαις τῆς μετὰ τὸν Ἰνδὸν ποταμὸν καὶ τῶν ἄνω σατραπειῶν τῶν ἐντὸς τοῦ Ταύρου, τὰ μὲν νοτία καὶ τὰ ἀρκτικὰ μέρη τῇ αὐτῇ θαλάττῃ καὶ τοῖς αὐτοῖς ὅρεσιν ἀφοριζομένη, οἷόπερ καὶ ἡ Ἰνδική· καὶ τῷ αὐτῷ ποταμῷ τῷ Ἰνδῷ μέσον ἔχουσα αὐτὸν ἑαυτῆς τε καὶ τῆς Ἰνδικῆς, ἐντεῦθεν δὲ πρὸς τὴν ἑσπέραν ἐκτείνομένη μέχρι τῆς ἀπὸ Κασπίων πυλῶν εἰς Καρμανίαν γραφομένης γραμμῆς, ὥστε εἶναι τετρώπλευρον τὸ σχῆμα· τὸ μὲν οὖν νοτίου πλευρὸν ἀπὸ τῶν ἐκβολῶν ἄρχεται τοῦ Ἰνδοῦ καὶ τῆς Παταλήνης, τελευτᾷ δὲ πρὸς Καρμανίαν καὶ τοῦ Περσικοῦ κόλπου τὸ στόμα, ἄκραν ἔχον ἐκκείμενην ἱκανῶς πρὸς νότον· εἶτα εἰς τὸν κόλπον λαμβάνει καμπὴν ὡς ἐπὶ τὴν Περσίδα. οἰκοῦσι δὲ Ἄρβιες πρώτον, ὁμώνυμοι τῷ ποταμῷ· Ἄρβεις τῷ ὁρίζοντι αὐτοὺς ἀπὸ τῶν ἑξῆς Ἱρειτῶν, ὅσον χιλίων σταδίων ἔχοντες παραλίαν, ὡς φησι Νέαρχος· Ἰνδῶν δ' ἐστὶ μέρος καὶ αὐτή· εἶτ' Ἱρεῖται ἔθνος αὐτόνομον· τούτων δ' ὁ παρίπλους χιλίων ὀκτακοσίων, ὁ δὲ τῶν ἑξῆς Ἰχθυοφάγων

[1] Ζαρμανοχάνου F, Ζαρμανοχήγου w and Corsini

[1] The spelling of the name is doubtful. Dio Cassius (44. 9) refers to the same man as Zarmarus (see critical note).

following words were inscribed on his tomb: "Here lies Zarmanochegas,[1] an Indian from Bargosa, who immortalized himself in accordance with the ancestral customs of Indians."

II

1. After India one comes to Ariana, the first portion of the country subject to the Persians after[2] the Indus River and of the upper satrapies situated outside the Taurus. Ariana is bounded on the south and on the north by the same sea and the same mountains as India, as also by the same river, the Indus, which flows between itself and India, and from this river it extends towards the west as far as the line drawn from the Caspian Gates to Carmania, so that its shape is quadrilateral. Now the southern side begins at the mouths of the Indus and at Patalenê and ends at Carmania and the mouth of the Persian Gulf, where it has a promontory that projects considerably towards the south, and then it takes a bend into the gulf in the direction of Persis. Ariana is inhabited first by the Arbies, whose name is like that of the River Arbis, which forms the boundary between them and the next tribe, the Oreitae; and the Arbies have a seaboard about one thousand stadia in length, as Nearchus says, but this too is a portion of India. Then one comes to the Oreitae, an autonomous tribe. The coasting voyage along the country of this tribe is one thousand eight hundred stadia in length, and the next, along that of the Ichthyophagi, seven

[2] i.e. "to the west of."

ἑπτακισχίλιοι τετρακόσιοι, οἱ δὲ τῶν Καρμανίων τρισχίλιοι ἑπτακόσιοι μεχρι Περσιδος· ὥσθ' οἱ συμπαντες μύριοι δισχίλιοι[1] ἐνακόσιοι.

2 Ἀλιτενὴς δ' ἐστιν ἡ τῶν Ἰχθυοφάγων καὶ ἄδενδρος ἡ πλείστη πλὴν[2] φοινικων καὶ ἀκάνθης τινος καὶ μυρίκης· καὶ ὑδατων δὲ καὶ τροφῆς ἡμερου σπάνις· τοῖς δ' ἰχθυσι χρῶνται καὶ αὐτοι καὶ θρέμματα· καὶ τοῖς ομβρίοις ὕδασι καὶ ὀρυκτοῖς· καὶ τὰ κρέα δὲ τῶν θρεμμάτων ἰχθυων προσβαλλει· οἰκησεις δε ποιοῦνται ταῖς ὀστέοις τῶν κητῶν χρωμενοι καὶ κυγχοις ὀστρεων τὸ πλεον, δοκοῖς μὲν ταῖς πλευραῖς καὶ ὑπερισμασι θυρωμασι δὲ ταῖς σιαγόσιν· οἱ σπονδυλοι δ' αὐτοῖς εἰσιν ὅλμοι, ἐν οἷς πτίσσουσι τους ἰχθυας ἐν ἡλίῳ κατοπτησαντες· εἶτ' αρτοποιοῦνται σίτου
C 721 μικρὰ καταμιξαντες· καὶ γὰρ μύλοι αὐτοῖς εἰσι, σιδηρου μη ὄντος· καὶ τουτο μὲν ἧττον θαυμαστον, καὶ γὰρ ἄλλοθεν ἐνέγκασθαι δυνατον· ἀλλὰ πῶς ἐπικόπτουσιν αποτριβέντας,[3] λίθοις μέντοι φασίν, οἷς καὶ τὰ βέλη καὶ τὰ ἀκοντισματα τὰ πεπυρακτωμενα ἀποξύνουσι· τους δ' ἰχθυας, τους μὲν ἐν κλιβανοις κατοπτῶσι, τους δὲ πλείστους ἀμοφαγοῦσι· περιβαλλονται δὲ καὶ δικτυοις φλοιοῦ φοινικίνου.

3. Ὑπερκειται δὲ τούτων ἡ Γεδρωσία, τῆς μὲν

[1] δισχίλιοι, Kramer and the later editors emend to τρισχίλιοι; but it is better to accept the reading of the MSS and assume that Strabo does not include the entire coastal strip of the Arbitae in India, "about one thousand stadia" in length.

thousand four hundred, and that along the country of the Carmanians as far as Persia three thousand seven hundred, so that the total voyage is twelve thousand [illegible] stadia.

2. The country of the Ichthyophagi [illegible] be [illegible] and most of it is without [illegible] except palms and a kind of [illegible] and the tamarisk, and there is a scarcity both of water and of fresh produce by extremes, and both the people and their cattle [illegible] for food and drink [illegible] and weeds, and [illegible] most of [illegible] fish, and [illegible] with the bones of whales and [illegible] use for roofs of houses as beams and rafters, and [illegible] as doorposts; and [illegible] of whales as more [illegible] other part of the bay after passing [illegible] the sun, and [illegible] of [illegible] a small amount of flour [illegible] for they have grinding mills, although they have no iron. And [illegible] indeed not an advantage, for they could import grain or meal from other places, but how do they cut them anew when [illegible] worn out? Why, with the same stones, they say, with which they sharpen arrows and javelins that have been hardened in fire. As for fish, they bake some in covered earthen vessels, but for the most part eat them raw, and [illegible] them among other wares, with meal made of [illegible] bark.

3. Above the country of the Ichthyophagi is

[1] Fish-eaters.

[1] [illegible] MSS. [illegible]

[2] [illegible] MSS. [illegible] other MSS.

Ἰνδικῆς ἥττον ἐμπυρος, τῆς δ' ἄλλης Ἀσίας μᾶλλον, καὶ τοῖς καρποῖς καὶ τοῖς ἕδασιν ἐνδεής πλὴν θέρους, οὐ πολὺ ἀμείνων τῆς των· γθιοφ ἐγων ὁρεμματοφόρος δὲ κυρδὸν μαλιστα καὶ ἐμυρνης, ὥστε τὴν Ἀλεξανδρου στρατιαν οὖσαν αὐτι ὀρυφου καὶ στρωμιτων τουτοις χρῆσθαι εὐωδιαζομενην ἅμα καὶ ὑγιεινοτερον τον ἀερα ἔχουσαν παρὰ τουτο· γενεσθαι δ' αὐτοῖς θερους την ἐκ τῆς Ἰνδικῆς ἀφοδον ἐπιτηδες συνιβη· τότε γαρ ὄμβρους ἔχειν την Γεδρωσιαν καὶ τους ποταμους πληρουσθαι καὶ τὰ ὑδρεια, χειμῶνος δ' ἐπιλείπειν· πιπτειν δε τους ὄμβρους ἐν τοῖς ἄνω μερεσι τοῖς προσαρκτιοις καὶ εγγυς τῶν ὀρων· πληρουμενων δε των ποταμῶν, καὶ τα πεδια τὰ πλησιαζοντα[1] τῇ θαλαττῃ ποτίζεσθαι καὶ ὑδρειων εὐπορεῖν· προεκπιπτε δ' εις τὴν ἔρημον μεταλλευτας των ὑδρειων ο Βασιλευς καὶ τους ναυσταθμα αυτῷ καὶ τῷ στολῳ κατασκευαζοντας.

4 Τριχῇ γὰρ διελων τας δυνάμεις, τῇ μὲν αὐτος ὥρμησε διὰ της Γεδρωσιας, ἀφιστημενος της θαλαττης το πλεῖστον πεντακοσιους σταδιους, ἵν' ἅμα καὶ τῷ ναυτικῷ την παραλιαν ἐπιτηδειαν παρασκευαζοι, πολλακις δε καὶ συναπτων τῇ θαλαττῃ, καιπερ ἀπορους καὶ τραχειας ἔχουσῃ[2] τας ακτας· την δε προεπεμψε μετα Κρατεροῦ διὰ της μεσογειας, ἅμα χειρουμενου[3] τε την Ἀριανην καὶ προιοντος ἐπι τους αυτους τοπους, ἐφ' οἷς Ἀλεξανδρος τον πορειαν εἶχε· τὸ δὲ ναυτικον Νεαρχῳ καὶ Ὀνησικριτῳ τῷ

[1] Διὰ τοῦ λιμνάζοντα.

situated Gedrosia, a country less torrid than India, but more torrid than the rest of Asia; and since it is in lack of fruits and water, except in summer, it is not much better than the country of the Ichthyophagi. But it produces spices, in particular nard plants and myrrh trees, so that Alexander's army on their march used these for tent-coverings and bedding, at the same time crushing thereby sweet odours and a more pleasant smell here, and they made their return from India in the summer on purpose, for at that time Gedrosia has rains, and the rivers and the wells are filled, though in winter they fail, and the rains fall in the inner regions towards the north and near the mountains, and when the rivers are filled the plains near the sea are watered and the wells are filled. And the king sent persons before him into the desert country to dig wells and to prepare stations for himself and his fleet.

4 For he divided his forces into three parts and himself set out with one division through Gedrosia. He kept away from the sea no more than five hundred stades at most, in order that he might at the same time equip the seaboard for the reception of his fleet, and he often closely approached the sea, although its shores were hard to traverse and rugged. The second division he sent forward through the interior under the command of Craterus, who at the same time was to subdue Arians and also to advance to the same region whither Alexander was directing his march. The fleet he gave over to Nearchus and

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[1] [illegible] Tischucke and the also editions, for [illegible]
[2] [illegible] Cramer [illegible] editions for [illegible]

ἀρχιεύβεροντη παραλίου διείκουσιν ἀκείας ἀπὸ
ἔτους ἑπτακοσιοστοῦ ἑπτακαιδεκάτου καὶ ἑξῆς
παρατίθεσθαι αὐτοῦ τὴν ἱστορίαν.

3. Καὶ δὴ καὶ φασὶν ὁ Νέαρχος ἤδη τοῦ
βασιλέως τελεύτησε τὴν ὁδὸν ἐπὶ τὸ μεσημβρινὸν
κατὰ τὴν ἐπιδίωξιν ἐπιτάξαι ἐπιστολὴν δοθῆναι τοῦ
πλοῦ μέχρι τῶν πρὸς μεσημβρίαν ἀκρωτηρίων,
τὸν δὲ Βαρβάρου ἐπιφέρουσιν αὐτοῖς καὶ
ἐξελαύνουσιν· καταβαλόντας γὰρ ἀπελθόντας
τοῦ βασιλέως, καὶ ἀπολυθέντας. Κράτερος δ'
ἀπὸ τοῦ Τιγρίδος ἀρξάμενος δὲ Ἀραχωσίους καὶ
καὶ Δραγγίους καὶ Καρμανίους. Πολλὰ δ' ἀπαλλα-
C 722 γεῖσι ὁ Ἀλέξανδρος καθ' ὅλην τὴν ὁδὸν διὰ
λιμοῦ τῶν πεζοπόρων· ἐν ἀρχῇ[1] ἐπεχειρήσατο
μαθεῖν καὶ ἐπιμελῶς ὅστε λιμοκτονεῖν τὸ στρατόπεδον
καὶ τὰ ὑποζύγια ἐπέλιπε, καὶ τὰ σκεύη κατε-
λείπετο ἐν ταῖς ὁδοῖς καὶ τοῖς στρατοπέδοις
ἀπὸ δὲ τῶν φοινίκων ἡ τροφὴ καὶ τὸ καρπῶν
καὶ τοῦ ἐγκεφάλου· φασὶ δὲ φιλοτιμεῖσθαι τὸν
Ἀλέξανδρον, καίτοι αὐτὸν τῶν ἀπορίας πρὸς
τὴν κατεχούσαν δίψαν ἐπὶ Σαμιράμιδος μὲν ἐξ Ἰδίου
φοινικῶνα ἐπιθεῖν μὲ ὁ πεζὸς ἐπὶ ἑκάστῃ.[2] Κ. ρος
δὲ ἔφη, ἐν ἐνδείᾳ αὐτῶν τοσούτῳ στρατεύμα
διαπορεῖν διὰ τὴν αὐτὴν χώραν, πλὴν καὶ ταῦτα.

6. Ἐν δὲ τῇ ἄνω χαλεπὸν ἦν καὶ τὸ
κάνναβι καὶ τὸ βάθος τῶν ψαμμῶν καὶ ἡ θέρμη·
ἔστι δ' ἄνυδρος καὶ θίνας ὑψηλάς, ὅστε πρὸς τὴν
δυσχρόνιν ἀναφέρειν τὰ σκέλη, καθάπερ ἐκ βάθους.

[1] ἀρχαίοις, Corais, for ἀρχῇ.
[2] πρὸς τὸ [illegible] Corais, for πρὸς τό, other MSS.

[1] Ben 18, 1, 6.

Onesicritus the latter his master not giving them orders to take an appropriate journey and to follow, and [illegible] march.

5 Moreover Nearchus says that when now the king was completing his journey he himself began the voyage [illegible] the autumn at the time of the rising of the Pleiads in the west. And that the winds were not yet favourable, and that the barbarians attacked them and tried to drive them out for hostile, the Indians [illegible] the king drove them out and [illegible] from [illegible] Onesicritus set out from the Hydaspes and went through the country of the Arachosians and of the Dranges into Carmania. But Alexander was to great distress throughout the whole journey, since he was marching through a waterless country and from a distance, whenever he could procure a [illegible] supply only in small quantities and at [illegible] prices, so that his army was famished and the beasts of burden fagged out and the baggage was left behind in the roads and in the camps but men were saved by the dates, plants eating not [illegible] the fruit but also the [illegible] at the tops. They say that Alexander, although aware of the difficulties, considered [illegible] in view of the prevailing opinion that Semiramis crossed in flight from India with only about twenty men and Cyrus with seven to see whether he [illegible] could safely [illegible] that large army of his through the same country and win the victory too!

6 In addition to the resourcelessness of the country the heat of the sun was grievous as also the dust and the heat of the sand and in some places there were sand hills so high that in addition to the difficulty of getting one's legs out of a pit,

καὶ ἀναβάσεις εἶναι καὶ καταβάσεις· ἀνάγκη δ' ἄρ' καὶ σταθμοὺς ποιεῖσθαι μακρούς διὰ τὰ ὕδατα, διακοσίων καὶ τετρακοσίων σταδίων ἔστι δ' ὅτε καὶ ἑξακοσίων, συνεπιφερομένας τὰ πλείστα. πορευόμενοι δὲ τῶν ὑδάτων διατρεπόμενοι τὰ τριακόσια στάδια πολλάκις τοῦ μὴ ἐμφερεῖσθαι κατὰ βίαν· πολλοὶ γὰρ ἐμπίπτοντες σὺν ἵππῳ καὶ ἅρματι καὶ ἀν' ὑποζυγίου, φύσωμενοι δ' ἐπιπολάζουσι καὶ τὰ ὑδατα βραχεῖα ὄντα διὰ φθείρουσι· οἱ δ' ἐν τῷ πλείω κατὰ μέσην τὴν ὁδὸν ἀπεπνίγησαν ἔκειντο ὑπὸ βίας· ἔνεστι γὰρ μετὰ πολλοῦ χειμῶνος καὶ σκόλων εὐθυπόρου παραπλήσιον, ὡς ἂν ὑπὸ ῥεύματος καὶ φορᾶς ἐχόμενοι. συνέβαινε δὲ τοῖς καὶ διατρεπομένοις τὴν ὁδὸν καταλαβόντας ἀναστρεφομένοις ὑπὸ ὕπνου καὶ κάπου· ἀστεροσκοπεῖν δ' οἱ μὲν ἀπωλόντο πλάνῃ τῆς ὁδοῦ καὶ ὑπὸ ἀπορίας ἀπωλόντο καὶ κάμματος, οἱ δ' ἀπεθάνασαν πολλὰ παλαιστρούμενοι· ἔφθειρε πολλὰ δὲ κατέκλινε καὶ τῶν σωμάτων καὶ τῶν χρηστηρίων ἐπιπέσων χειμὼν ἀφόρου· καὶ τῆς βασιλικῆς δὲ καταστάσεως ἐξηλείφθη πολλὴ καὶ τῶν καβαδηνῶν δι' καὶ ἄγκυραι πολὺ ἐκ τῆς μεσογείας διατρεπόμενοι, ὥστε μηδὲ ὁρᾶν τὴν θάλατταν, ἔνθεν ὁ βασιλεὺς ἑξαντῆς ὁρμᾶσθαι ζητῶν τὴν θάλασσαν, καὶ ἀνεῦρε τόπον καὶ ἀρυξὰς εἶδεν ὕδωρ ποτίμου, μετανεμόμενος τὸ στρατόπεδον καὶ λοιπὸν μικρὰ ἡμέρας ἔστιν πλησίον ἔχει τῆς πόλεως, εὑρόντες νόμισμα ἔνειν αἰδίου ἐκ τῆς μεσογείας ἀνεχώρησεν.

[1] καὶ omitted by MSS. except one.

[2] δι, omitted by most, or other MSS., emended by Corais.

there were also ascents and descents to be made. And it was necessary also on account of the wells, to make long marches of two hundred or three hundred stadia, and some even six hundred, traversing months by night. But they would encamp at a distance from the wells often at a distance of thirty stadia, in order that the soldiers might not, to satisfy their thirst, drink too much water, for many would plunge into the wells armour and all, and drink as much as they wished, and then, after expiring, would be thrown up and float on the surface, and corrupt the wells, which were shallow, and others, exhausted by reason of their unusual sickness in the middle of the road, the pack-asses and then trembling, along with a paralysis of hands and legs, they would be like persons seized with cramp or ague. And in some cases soldiers were left aside from the main road and fell asleep, being overcome by sleep and fatigue. And some fell behind the army, perished by wandering from the roads and by reason of heat and lack of everything, though others arrived safely, but only after suffering many hardships. And a torrential stream, coming on by night, overwhelmed both a large number of persons and numerous articles, and much of the royal equipment was also swept away. And when the guides ignorantly turned aside so far into the interior that the sea was no longer visible, the king, perceiving their error, set out at once to seek for the shore, and when he found it, and by digging discovered potable water, he sent for the army, and thereafter kept close to shore for seven days, with a good supply of water, and then he withdrew again into the interior.

7. Ἦν δέ τι ὅμοιον τῇ δαφνῃ φυτόν, οὗ τὸ γευσάμενον τῶν ὑποζυγίων ἀπεθνήσκε μετὰ ἐπιληψίας καὶ ἀφροῦ· ἄκανθα δὲ τοῦ καρποῦ ἐπι
C 723 γῆς κεχυμένη, καθαπερ οἱ σίκυοι, πλήρης ἦν ὑποῦ· τούτου δὲ ῥανίδες, εἰς ὀφθαλμὸν ἐμπεσοῦσαι, πᾶν ἀπετυφλοῦν ζῷον· οἵ τε ὦμοι φοινικες ἔπνιγον πολλοὺς· ἦν δὲ κινδυνος καὶ ἀπὸ τῶν ὄφεων· ἐν γαρ τοῖς θισὶν ἐπεφύκει βοτανη· ταύτῃ δ' ὑποδεδυκοτες ἐλυμαίνοντο· τοὺς δε πληγαντας ἀπέκτεινον· ἐν δὲ τοῖς Ὠρείταις τὰ τοξεύματα χρίεσθαι θανασίμοις φαρμάκοις ἔφασαν· ξύλινα ὄντα καὶ πεπυρακτωμενα· τρωθεντα δὲ Πτολεμαῖον κινδυνευειν· ἐν ὕπνῳ δε παραστάντα τινὰ τῷ Ἀλεξανδρῳ δεῖξαι ῥίζαν αὐτοπρεμνον, ἣν κελεῦσαι τριβοντα ἐπιτιθέναι τῷ τρωθεντι· ἐκ δε τοῦ ὕπνου γενομενον μεμνημένον τῆς ὄψεως εὑρεῖν ζητοῦντα την ῥιζαν πολλην πεφυκυιαν· καὶ χρήσασθαι καὶ αὐτον καὶ τοὺς ἄλλους· ἰδοντας δὲ τοὺς βαρβαρους εὑρημένον τὸ ἀλέξημα ὑπηκοους γενέσθαι τῷ βασιλεῖ· εἰκὸς δε τινα μηνῦσαι τῶν εἰδοτων· τὸ δὲ μυθῶδες προσετεθη κολακειας χαριν. ἐλθων δ' εἰς τὸ βασίλειον τῶν Γεδρωσιων ἑξηκοσταῖος ἀπὸ Ὠρῶν, διαναπαυσας τὰ πληθη μικρον, ἀπῆρεν εἰς τὴν Καρμανίαν.

8. Τὸ μὲν δὴ νοτιον τῆς Ἀριανῆς πλευρὸν τοιαύτην τινὰ ἔχει τὴν τῆς παραλίας διάθεσιν

[1] Oreo" seems surely to be a variant spelling of "Oreitae," as Groskurd points out.

7 There was a kind of plant like the laurel which caused any beast of burden which tasted of it to die with epilepsy and froth foaming at the mouth. And there was a cypress, and the fruit of which strewed the ground like [illegible] and was full of juice; and if drops of this juice struck an eye of any creature, they always blinded it. Further, many were chased by eating unripe dates. And there was also a tree from the stem of which grew on the small [illegible] and small leaves; the branches had crept underneath, and they killed every person they struck. It was said that among the Dahae the arrows which were made of wood and hardened [illegible] were sometimes poisoned with dead poison, and that Philippus was wounded and in danger of losing his life, and that when Alexander was asleep someone stood beside him and showed him a root, branch and [illegible] which he bade Alexander to crush and apply to the wound, and that when Alexander awoke from his sleep he remembered the vision, sought for, and found the root, which grew in abundance; and that he made use of it both he himself and the others; and that when the barbarians saw that the antidote had been discovered they surrendered to the king. But it is reasonable to suppose that someone who knew of the antidote informed the king, and that the foreign element was added for the sake of flattery. Having arrived at the royal seat of the Germans on the seventh day after leaving the Oracle Ammon, gave his multitudinous army only a short rest and then set out for Carmania.

8 Such, then, on the southern side of Ariana, is about the geographical position of the seaboard and

καὶ τῆς ὑπερκειμένης πλησίον γῆς τῆς τῶν Γεδρωσίων καὶ Ὀρειτῶν πολλὴ δ' ἐστὶ καὶ εἰς τὴν μεσόγαιαν ἀνιχνοῦσα καὶ ἡ Γεδρωσία μέχρι τοῦ συνάψαι Δραγγαίοις τε καὶ Ἀραχωτοῖς καὶ Παροπαμισαδαις περὶ ὧν Ἐρατοσθένης οὕτως εἴρηκεν (οὐ γὰρ ἔχομέν τι λέγειν βέλτιον περὶ αὐτῶν, ἀρίζεσθαι μὲν γὰρ φησὶ τὴν Ἀριανὴν ἐκ μὲν τῶν πρὸς ἕω τῷ Ἰνδῷ πρὸς νότον δὲ τῇ μεγάλῃ θαλάττῃ, πρὸς ἄρκτον δὲ τῷ Παροπαμισῷ καὶ τοῖς ἑξῆς ὄρεσι μέχρι Κασπίων πυλῶν, τὰ δὲ πρὸς ἑσπέραν τοῖς αὐτοῖς ὅροις, οἷς ἡ μὲν Παρθυηνὴ πρὸς Μηδίαν ἡ δὲ Καρμανία πρὸς τὴν Παραιτακηνὴν καὶ Περσίδα διωρίσται πλάτος δὲ τῆς χώρας τὸ τοῦ Ἰνδοῦ μῆκος τὸ ἀπὸ τοῦ Παροπαμισοῦ μέχρι τῶν ἐκβολῶν μυριοι καὶ δισχίλιοι σταδιοι· οἱ δὲ τρισχίλιους φασι· μῆκος δὲ ἀπὸ Κασπίων πυλῶν, ὡς ἐν τοῖς Ἀσιατικοῖς σταθμοῖς ἀναγέγραπται, δισχίλιον μέχρι μὲν Ἀλεξανδρείας τῆς ἐν Ἀρίοις ἀπὸ Κασπίων πυλῶν διὰ τῆς Παρθυαίας μία καὶ ἡ αὐτὴ ὁδὸς εἰθ' ἡ μὲν εὐθὺς διὰ τῆς Βακτριανῆς καὶ τῆς ὑπερβάσεως τοῦ ὄρους εἰς Ὀρτοσπανα[1] ἐπὶ[2] τὴν ἐκ Βακτρων τριόδον, ἥτις ἐστὶν ἐν τοῖς Παροπαμισαδαις· ἡ δ' ἐπιστρέφεται μικρὸν ἀπὸ τῆς Ἀρίας πρὸς νότον εἰς Προφθασίαν τῆς Δραγγιανῆς εἶτα πυλὼν ἡ λοιπὴ μέχρι τῶν ὄρων τῆς

[1] Ορέστανα Casaubon and later editors, for Ὀρόστανα.
[2] ἐπί, Groskurd, for διά.

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[1] Strabo refers to his description in §§ 1–3 (above).
[2] Ar ana, or Gedrosia, as some think.
[3] Merely a portion of Ariana.

of the lands of the Gedrosii and Oreitae, which lands are situated next above the sea. [illegible] It is a large country, and each Gedrosian reaches up into the mountains as far as the [illegible] the Arachoti and the Paropamisadae, concerning whom Eratosthenes has spoken as follows, but I am unable to give any better description. He says that Ariana is bounded on the east by the Indus River, on the south by the great sea, on the north by the Paropamisus mountain and the mountains that follow it as far as the Caspian Gates, and that its parts on the west are marked by the same boundaries as they are Parthia is separated from Media and Armenia from Parataceni and Persis. He says that the greatest of the country is the length of the Indus from the Paropamisus mountain to the mouth, a distance of twelve thousand stadia, though some say [illegible] the mouth, and that its breadth from the Caspian Gates, as recorded in the work entitled *Ainatos Stathmos*,[1] is stadia in two ways: that is, as far as Alexandria in the country of the Ari, from the Caspian Gates through the country of the Tapuri there is one and the same road, and then from there, one road leads in a straight line through Bactriana and over the mountain pass into Ortospana, the meeting of the three roads from Bactra, which city is in the country of the Paropamisadae, whereas the other turns off slightly from Aria towards the south to Prophthasia in Drangiana, and the remainder of it leads back to the boundaries of India and to the

[1] i.e. the various [illegible] stages in Asia. The same records have also been referred to in 11. 11. 1. The author of this work appears to have been a certain Amyntas who accompanied Alexander on his expedition; see Athenaeus 11 [illegible] 538 b, 2 [illegible] a, and Aelian 17. 1[illegible].

Ἰνδικῆς καὶ τοῦ Ἰνδοῦ ὥστε μακροτέρα ἐστὶν αὕτη ἡ δια τῶν Δραγγῶν καὶ Ἀραχωτῶν σταδίων μυρίων καὶ τετρακισχιλίων τριακοσίων ἡ πλεῖστα εἰ
C 724 δὴ τὶ ὠφέλει τοὺς χιλίους[1] τριακοσίους, ἔχει ἐν τῷ λοιπῷ τὸ ἐν εὐθείᾳ μῆκος τῆς χώρας, μυρίων καὶ τετρακισχιλίων· οὐ πολὺ γὰρ ἔλαττον τοῦ[2] τῆς παραλίας, κἂν παρενέγκωσί τινες αὐτὸ[3] πρὸς τοῖς μυρίοις τὴν Καρμανίαν ἑξακισχιλίων τιθέντες· ἢ γὰρ συν[4] τοῖς κόλποις φανεῖται τιθέντες ἢ σὺν τῇ ἐντὸς τοῦ Περσικοῦ κόλπου παραλίᾳ τῇ Καρμανίᾳ· ἐκτείνεται δὲ τοῦνομα τῆς Ἀριανῆς μέχρι μέρους τινὸς καὶ Παρσίων καὶ Μήδων καὶ ἔτι τῶν πρὸς ἄρκτον Βακτρίων καὶ Σογδιανῶν· εἰσὶ γὰρ πως καὶ ὁμόγλωττοι παρὰ μικρόν.

9 Ἡ δὲ τάξις τῶν ἐθνῶν τοιαύτη· παρὰ μὲν τὸν Ἰνδὸν οἱ Παμπαμισοάδαι ὧν ὑπέρκειται ὁ Παροπαμισὸς ὄρος, εἶτ' Ἀραχωτοὶ πρὸς νότον, εἶτ' ἐφεξῆς πρὸς νότον Γεδρωσιοι· συν τοῖς ἄλλοις τοῖς τὴν παραλίαν ἔχουσιν ἅπασι δὲ παρὰ τὰ πλατη τῶν χωρίων παρήκειται ὁ Ἰνδός· τούτων δ' ἐκ μέρους τῶν παρὰ τὸν Ἰνδὸν ἔχοντα τινὰ Ἰνδοὶ πρότερον ὄντα Περσῶν· ἃ ἀφείλετο μὲν ὁ Ἀλεξανδρος τῶν Ἀριανῶν καὶ κατῴκισε ἴδιας συνεστήσατο. ἔδωκε δὲ Σελεύκος ὁ Νικάτορος Σανδροκόττῳ, συνθέμενος ἐπιγαμίαν καὶ αὐτὸς λαβὼν ἐλέφαντας πεντακοσίους· τοῖς Παροπαμισοάδαις δὲ παρήκειν πρὸς τὴν ἑσπέραν Ἄριοι, τοῖς δὲ Ἀραχωτοῖς Δραγγαὶ καὶ τοῖς Γεδρωσιοις

[1] Instead of χιλίους Dr read τριακ χιλίους.
[2] τοῦ C [illegible] ἐστὶ τὸ.
[3] αὐτὸ [illegible] αὐτὸν other MSS.
[4] γὰρ συν BE, γὰρ ἐν other MSS.

[illegible] on the [illegible] which made through the [illegible] of [illegible] and [illegible] [illegible] [illegible]

οἱ δ' Ἄριοι τοῖς Δραγγαῖς ὅμα καὶ πρὸς ἄρκτον παρήκουσι καὶ πρὸς ἑσπέραν, ἐγκυκλοῦμενοι μικρὰ πως· ἡ δὲ Βακτριανὴ τῇ τε Ἀρίᾳ πρὸς ἄρκτον[1] παρήκει καὶ τοῖς Παροπαμισαδαῖς, δι' ὑπερ' Ἀλεξανδρος ὑπερέβαλε τὸν Καύκασον ἁλούσας τὴν ἐπὶ Βακτρῶν· πρὸς ἑσπέραν δὲ ἐφεξῆς εἰσι τοῖς Ἀρίοις Παρθυαῖοι καὶ τὰ περὶ τὰς Κασπίας πύλας· πρὸς νότον δὲ τούτοις ἡ ἔρημος τῆς Καρμανίας, εἶθ' ἡ λοιπὴ Καρμανία καὶ Γεδρωσία.

Ἡ Ἀρία δ' ἄν τις τὰ περὶ τὴν λεχθεῖσαν ἀρίαν ἔτι μᾶλλον, προπεστορήσας τὴν ὁδὸν ἣ ἐχρήσατο διώκων τοὺς περὶ Βήσσον ἐπὶ Βακτρῶν Ἀλέξανδρος ἐκ τῆς Παρθυηνῆς εἰς γὰρ τὴν Ἀρίαν ἦκεν εἶτ' εἰς Δραγγᾶς, ὅπου φύλαττεν ἀνεῖλε τὸν Παρμενίωνος υἱόν, φωρᾶσαι ἐπιβουλὴν· ἐπέμψε δὲ καὶ εἰς Ἐκβάτανα τοὺς καὶ τὸν πατέρα αὐτοῦ ἀνελοῦντας, ὡς κοινωνὸν τῆς ἐπιβουλῆς· φασὶ δ' αὐτοὺς ἐπὶ δρομάδων καμήλων ὁδὸν ἡμερῶν τριακοντα ἢ καὶ τεττα-ρακοντα ἀνδεκαταίους διανύσαι καὶ τελευτῆσαι τὴν πρᾶξιν· οἱ δὲ Δραγγαῖ περιοίζοντες τἄλλα κατὰ τὸν βίον οἶνον σπανίζουσι, γίνεται δὲ παρ' αὐτοῖς καττίτερος· εἶτ' ἐκ Δραγγῶν ἐπὶ τε τοὺς Ἐκβατανᾶς ἦκεν ὃν ὁ Κῦρος οὗτοι ὠνόμασε, καὶ τοὺς Ἀραχωτοὺς, εἶτα διὰ τῶν Παροπαμισαδῶν
C 725 ὑπὸ Πλειάδος δυσὶν· ἔστι δ' ὀρεινὴ καὶ κεχιονο-βολήτο τότε, ὥστε χαλεπῶς ὠδεύετο· πυκναὶ μὴν καὶ δεχόμεναι πάντων εὔποροι πλὴν

[1] ἄρκτον, Kramer and later editors, for ἀμφοτέρω.

[1] i.e. Phauna. [2] i.e. 'Beneficiaries.'

are situated along side the Drangae on the north as well as on the west, a most surround ng a small part of the country. He turns on to the north along side both Aria and the Paropamisadae, through whose country Alexander passed, as the Caucasus on the north is bounded. Towards the west next to the Aria are situated the Parthians and the region round the Caspian Gates, and to the south of these lies the desert of Carmania, and then follows the rest of Carmania and Gedrosia.

In this manner we understand better the accounts of the all round marches in country Cons quered further into the north, which Alexander took in his pursuit of Bessus, the Bactrian satrap, towards Hyrcania. For he came into Ariana, and then against the Drangae, where he put to death the son of Parmenio, whom he caught in a plot, and he also sent messengers to Bactria to put to death the father of Philotas, as an accomplice in the plot. It is said that these persons, using no drag dgeries, compassed a journey of five days, or even forty, and accomplished their undertaking. The Drangae, who otherwise are imitators of the Persians in their mode of life, have only scanty supplies of water, but they have fine their country. Thence from the Drangae Alexander went to the Evergetae[1] who were so named by Cyrus[1] and to the Arachoti, and then at the setting of the Pleiad, through the country of the Paropamisadae, a country which is mountainous and at that time was covered with snow, so that it was hard to travel. However, numerous voyages, well supplied with everything

[1] Cyrus the Elder—in return for their kindly services when he marched through the country of Gedrosia. Arrian 5.27.2.

[illegible] τὴν Εὐρυτανίαν εἴχον τὸ μὲν πρὸς τὴν ἀνατολὴν [illegible] ἐστὶ δὲ τὰ μεταξὺ μὲν τοῦ ὄρους τοῦ Παρνασσοῦ, Ἰθάκη τε καὶ Ἄκραιφνα, τὰ δὲ πρὸς τὴν ἑσπέραν τὰ μὲν πλείστα ἐστὶν Ἠπειρῶν, τὰ δὲ πρὸς ἄρκτον τὰ τῶν ὁμόρων τοῖς Βοιωτοῖς Βερεκίρνα. διαχωρίσας δ' αὐτὴν, ἀπολείπων ἔχων τὴν Ἰθάκην καὶ πολὺ ἀπέχουσαν ἐπιστρέφει εἰς τὴν Ἠπειρῶτιν διὰ ψιλῶν ὄλων πλὴν τεμενῶν θαυμαστῶν ἐκεῖνα [illegible] καὶ τροφὴ ἐστὶ τοῖς τοιούτοις [illegible] καὶ ταῦτα πολλὰ [illegible] τὴν ἀρχαίαν [illegible] δὲ τὴν ὑφιστάμενον πεντήκοντα ἐν αὐτοῖς τὸ ἀλφίτον πολὺ πλεῖστον· πεντεκαιδεκαπλάσιον δὲ ἀπὸ τῆς ἀπὸ θάλατταν πόλεως καὶ τῶν χιλιοστῶν ἴσον εἰς λόγον πολὺ τῶν Ἠπειρωτῶν.

11 Περὶ ταῦτα δὲ πάντα μέρη τῆς ὁμόρου τῇ Ἰθάκῃ καὶ τῇ Κεφαλληνίᾳ νῆσοι κεῖνται· ἐστὶ δὲ τὰ μὲν ὑπὸ τοῖς Παλαιοῖς αἱ πρόσεχεστάτῃ τῇ Ἰθάκῃ δύο, ἡ τε Ἀρκτῶα καὶ τὴν λεγομένην ἀρκτῶα ἀπόκοπον μικρὸν ἀπόκοπον· ταύτας δὲ τὰς χώρας ἔχουσιν Ἐπιρῶται ἀπεστρεφόμενοι ἅμα τοῖς ἀνεμίοις καὶ ἀπωμόσαντο τὴν τοιαύτην ἀπόστασιν τῷ Δαμάσιππῳ καὶ

[illegible]

Strabo seems to refer to the island of the "Arctoum" above mentioned.

except oil, reviewed them and alienated their tribesmen, and they had the mountain [illegible] on their left. Now the southern parts of the Paropamisus mountain belong to India and Ariana, but as for the parts in the north, those towards the west belong to the Bactrians, while those towards the east belong to the barbarians who border on the Bactrians. He spent the winter here, with India at his back to the north, and founded a city and then passed over the top of the mountain into Bactriana, through roads that were bare of every living creature, a few trees of the shrub kind and was so in lack of food that it was necessary to eat the flesh of the beasts of burden, and for lack of wood, even to eat it raw. But the [illegible] which grew in abundance there was helpful in the digestion of the raw food. On the fifteenth day after founding the city and leaving his winter quarters, he came to Adraspa[1] a city in Bactriana.

11 Somewhere in the neighbourhood of these parts of the country that borders on India lies Chaorene[2] and too, of all the countries subject to the Parthians, lies closest to India. It is distant from Ariana[3] through the land of the Arachoti and the above-mentioned mountainous country nineteen thousand stadia.[4] Craterus traversed this country, at the same time subduing all who refused to submit, and went by the quickest route, being eager to join

[1] "Adraspa" is probably an error for "Gadrapsa" (see Vol. V, p. [illegible], no. 1).

[2] A [illegible] for Aria.

[3] [illegible] in the MSS. is preposterous. But a slight emendation reveals "ten, or nine, thousand stadia," which is more nearly correct.

δὴ περὶ τοὺς αὐτοὺς χρόνους σχεδόν τι συνεδραμον εἰς τὴν Καρμανίαν αι πεζαὶ δυνάμεις ἀμφότεραι. καὶ μικρὸν ὕστερον οι περὶ Νέαρχον εἰσέπλεον εἰς τὸν Περσικὸν κόλπον, πολλὰ ταλαιπωρήσαντες διὰ τὴν ἄλην καὶ τὴν ταλαιπωρίαν και τὰ μεγέθη τῶν κητῶν

12. Εἰκὸς μὲν οὖν πρὸς ὑπερβολὴν ἠδολεσχηκεναι πολλὰ τοὺς πλεύσαντας ὅμως δ' οὖν εἰρήκασι παραδηλοῦντες ἅμα καὶ τὸ παραστὰν αὐτοῖς πάθος, διότι προσδοκία μᾶλλον ἢ κινδυνος ὑπῆρχε τοῖς ἀληθεσι. το δὲ μάλιστα ταράττον φυσητήρων μεγέθη, ῥοῦν ἀπεργαζομένων μεγαν ἀθρόον καὶ ἀχλυν ἐκ τῶν ἀναφυσημάτων, ὥστε τὰ προ ποδῶν μέρη μὴ ὁρᾶσθαι ἐπεὶ δ' οἱ καθηγεμόνες τοῦ πλοῦ, ἐδεδιότων ταῦτα τῶν ἀνθρώπων, τὴν δ' αἰτιαν οὐχ ορώντων, ἐμήνυσαν, ὅτι θηρία εἴη. ταχα δ' ἀπαλλάττοιτο σάλπιγγος ἀκούσαντα καὶ κρότου, ἐκ τούτου Νέαρχος ταῖς ναυσὶν ἐπῆγε μὲν τὸ ῥόθιον, καθ' ἅπερ ἐκώλυον, καὶ ἅμα ταῖς σάλπιγξιν ἐφοβει· τὰ δὲ θηρία ἔδυνεν, εἶτ' ἀνε φαίνετο κατὰ πρύμναν, ὥστε ναυμαχίας ἀγωνίαν παρεῖχεν· ἀλλ' αὐτικα ἀφίστατο.

13. Λέγουσι μὲν οὖν καὶ οἱ νῦν πλέοντες εἰς Ἰνδοὺς μεγέθη θηρίων καὶ ἐπιφανείας, ἀλλ' οὔτε ἀθροων οὔτ' ἐπιφερομένων πολλάκις, ἀλλ' ἀποσοβηθεντα τῇ κραυγῇ και τῇ σάλπιγγι ἀπαλλάτ-

the king and ordered both forces of infantry gathered together [illegible] at about the same time. And a [illegible] later Nearchus sailed with his fleet into the Persian Gulf, having [illegible] suffered distress because of his wanderings and hardships and the huge whales.

12 Now it is reasonable to suppose that those who made the journey on foot were pained in many cases to the point of [illegible] but nevertheless their statements show [illegible] that at the same time the trouble with which they were afflicted—that arises from the sea, hardships there, was apprehension rather than peril. But what disturbed them most was the [illegible] whales which, by their spouting, would [illegible] massive streams of water and in at about once [illegible] that the sailors could not see a thing that was before them. But the points of the voyage informed the sailors who were frightened at this and did not see the cause of it that it was caused by creatures in the sea, and that one could get rid of them by sound [illegible] and making loud noises and consequently Nearchus led his fleet towards the [illegible] of the whales, where they impeded his progress and at the same time frightened them with trumpets, and the whales first dived and then showed up at the sides of the ships, thus affording the spectacle of a naval contest, but [illegible] of

13 Those who now sail to India, however, also speak of the size of these creatures and of their manner of appearance, but do not speak of them either as appearing in large groups or as often making attacks as though they do speak of them as being scared away and got rid of by shouts and

C 726 τεσθαι. φασὶ δ' αὐτὰ μὲν μὴ πλησιάζειν τῇ γῇ, τὰ δ' ὀστᾶ διαλυθέντων ψιλωθέντα ἐκκαίεσθαι ῥᾴδιος καὶ χορηγεῖν τὴν λεχθεῖσαν ὕλην τοῖς Ἰχθυοφάγοις πρὸς τὰς καλυβοποιίας· μεγέθος δὲ τῶν κητῶν φησιν ὁ Νέαρχος τριῶν καὶ εἴκοσιν ὀργυιῶν. πιστεύθη τι δὲ ἴσως ὑπὸ τῶν ἐν τῷ στόλῳ φησὶν ὁ Νέαρχος ἐξελιγξαι ψευδὸς ὄν· ὡς εἴη τις ἐν τῷ πυρῷ νῆσος, ἣ ἀφανίζοι τοὺς προσορμισθέντας κερκοῦρον γάρ τινα πλέοντα, ἐπειδὴ κατὰ τὴν νῆσον ταύτην ἐγεγόνει, μηκέτι ὁρᾶσθαι· πεμφθέντας δέ τινας ἐπὶ τὴν ζήτησιν ἐκβῆναι μὲν μὴ θαρρεῖν εἰς τὴν νῆσον ἐκπλέοντας, ἀναβοᾶν δὲ κραυγῇ τοὺς ἀνθρώπους, μηδενὸς δ' ὑπακούοντος ἐπανελθεῖν· ἁπάντων δ' αἰτιωμένων τὴν νῆσον, αὐτὸς ἔφη πλεῦσαι καὶ προσορμισθεὶς ἐκβῆναι μετὰ μέρους τῶν συμπλευσάντων καὶ περιελθεῖν τὴν νῆσον· ὡς δ' οὐδὲν εὕρισκεν ἴχνος τῶν ζητουμένων, ὑπογράψαντα ἐπανελθεῖν καὶ διδάξαι τοὺς ἀνθρώπους, ὡς ἡ μὲν νῆσος ψευδῆ τὴν αἰτίαν ἔχοι (καὶ γὰρ αὐτῷ καὶ τοῖς συνεκβᾶσιν ὁ αὐτὸς ὑπάρξαι ἂν[1] φθόρος), ἄλλος δέ τις τῶν κερκούρῳ τρόπος τοῦ ἀφανισμοῦ συμβαίη, μυρίων ὄντων δυνατῶν.

14. Ἡ δὲ Καρμανία τελευταία μέν ἐστι τῆς ἀπὸ τοῦ Ἰνδοῦ[2] παραλίας ἀρκτικωτέρα δ' ἐστὶ πολὺ τῆς τοῦ Ἰνδοῦ ἐκβολῆς· τὸ μέντοι πρώτον αὐτῆς ἄκρον ἔκκειται πρὸς νότον εἰς τὴν μεγάλην

[1] ἂν added by Meineke and the editors.

[2] The words παραλίας Ἰνδοῦ are omitted by all MSS. except EF.

[1] 15. 2. 2

trumpets. They say that these creatures do not approach the island, but that the bodies of those that have died when hard of them are reared thereon where by the waves and [illegible] the Ichthyophagi with the above mentioned material for the construction of their houses.[1] According to Nearchus, the size of the whales is twenty three fathoms.[2] Nearchus says that he found to be false a thing constantly believed by the sailors of the fleet—I mean that there was an island in the passage which caused the disappearance of all who moored to it for he says that although a certain night that on a voyage was to anchor off one, after he approached the island and [illegible] certain men sent in quest of the lost people sailed past the island and would not venture to disembark upon it, but called the people with loud outcries, and, when no one answered their cry, came on board, yet he himself, though one and all charged the disappearance to the island, said that they moored there disembarked with a part of those who sailed with him and went ashore, but that he found no trace of the people sought, gave up his search, came on back, and in fact does not believe that the charge against the island was false, for otherwise both he himself and those who disembarked with him would have met with the same disappearance, but that the disappearance of the lost boat took place in some other way, since countless other ways were possible.

11 Carmania is last on the seaboard that begins at the Indus. Though it is much more to the north than the mouth of the Indus. The first promontory of Carmania, however, extends out towards the

[1] i.e. about 140 feet in length.

θαλαττιν. πολύσαρκα[1] δὲ τὸ στόμα τοῦ Περσικοῦ κόλπου πρὸς τὴν ἄκραν τὴν εὐδαίμονος Ἀραβίας ἄκραν. ἐν ἀνάψοι οἴκων ἀναστρέφεται πρὸς τὸν Περσικὸν κόλπον, ἔστι δὲ συνεχὴς τῇ Περσίδι πολλὴ δὲ καὶ ἐν τῇ μεσογαίᾳ ἐστὶν ἐστεινωμένη μεταξὺ τῆς Σουσιανῆς καὶ τῆς Περσίδος παρὰ κάτοικον πλοῦν τὴν Σουσιανὴν πρὸς τὸν ἄρκτον ἄκρον δὲ ἡ ἐυκαρπία καὶ γὰρ πυρφόρος καὶ μεγαλοδένδρος πλὴν ἐλαίας καὶ φοινικῶν ἐστὶν ἐπιφορεῖν ἡ δὲ Σουσιανὴ διαφέρει μικρὸν τῆς τῶν Ἰχθυοφάγων, ἔστι δὲ ἀκαρπία ἐστὶν πολλαχοῦ διὸ φυλάττουσι τὸν ἐπιτήδειον καρπὸν εἰς ἄλλα πλείω τεμαχίσματα. Ὀπωρίζουσι δὲ λέγεται κατὰ μὲν τὴν Καρμανίαν καταφέρεται ψήγματα χρυσοῦ καὶ ἀργυρίου δὲ εἶναι μεταλλεῖα καὶ ἀσβεστοῦ καὶ χαλκοῦ καὶ μολίβδου ὅμη τε εἶναι δύο, τὸ μὲν ἀρσενικόν, τὸ δὲ ἄλλο ἔχει δὲ τινὰ καὶ ἔρημα συνεπτωκότα ἤδη τὴν Παρθίαν καὶ τὴν Παιονίαν γεωργία δ' ἔχει πάμπολλα τοῖς Περσικοῖς τὰ τε ἄλλα καὶ ἀμπελουργοῦσι δ' ἡ Καρμανία λεγομένη παρ' ἡμῖν καὶ βύσσινον ἔχει πολλαχοῦ τὸν δένδρον φυόμενον

C 727 τὰ ἄνω καὶ μεγαλόφυτα, ἐν ᾧ πάνυ εὐφυεστάτην εἶναι γίνεται δ' ἄνωθεν ἐν πολλοῖς καὶ πρὸς πολέμου ἀνάκλησιν τῶν ἵππων ἄνωθεν τὸ θυσιάζειν τῷ Ἄρει ἄνωθεν καὶ ἐπιδίδοται θεῶν μόνον καὶ εἰς πολεμίους γαμεῖ δ' ἀνδρὶ πρὸς δὲ πολέμου

[1] πολύσαρκα, Kramer for πολύκαρπα. [2] ἄν, E. mss. [3] ἄνωθεν καὶ, Corais, from καὶ, of Bertram. For the sense.

[1] Be the Greek word but of course Strabo means yellow orpiment, arsenic trisulphide.

south into the great sea, and Carmania offers from [illegible] the Persian Gulf, and it bounds [illegible] Persia, [illegible] Persian, [illegible] north than [illegible] [illegible] the country of [illegible] the annual [illegible] the [illegible] and he says that there are [illegible] and that [illegible] and the [illegible] Carmania [illegible] Parapotamia [illegible] the Persians [illegible] the rest. It is from this sea that the [illegible] as we have [illegible] [illegible] being [illegible] [illegible] because of [illegible] of [illegible] Carmanians are [illegible] for war, and they sacrifice an ass to Ares, the only god they worship, and they are a warlike people. No one may see before he has cut

[1] [illegible] at the north-western corner
[2] In circumference, nearly

κεφαλὴν ἀποτεμὼν ἀνανέγκῃ ἐπὶ τὸν βασιλέα· ὁ δὲ τὸ κρανίον μὲν ἐπὶ τῶν βασιλείων ἀνατίθησι, τὴν δὲ γλῶτταν λεπτοτομήσας καὶ[1] καταμίξας ἀλεύρῳ, γευσάμενος αὐτὸς διδωσι τῷ ἀνενέγκαντι καὶ τοῖς οἰκείοις κατασιτήσασθαι· ἐνδοξότατος δ' ἐστίν, ᾧ πλεῖσται κεφαλαὶ ἀνηνέχθησαν. Νέαρχος δὲ τὰ πλεῖστα ἔθη καὶ την διάλεκτον τῶν Καρμανιτῶν Περσικά τε καὶ Μηδικὰ εἴρηκε. το δὲ στομα τοῦ Περσικοῦ κόλπου οὐ[2] μεῖζον διάρματος ἡμερησίου.

III

1. Μετὰ δὲ Καρμανίαν ἡ Περσίς ἐστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ονομαζομένου κόλπου, πολὺ δὲ μειζων ἐν τῇ μεσογαιᾳ, καὶ μάλιστα ἐπὶ μῆκος το ἀπὸ τοῦ νότου καὶ τῆς Καρμανίας ἐπὶ τὰς ἄρκτους καὶ τὰ περὶ Μηδιαν ἔθνη. τριττὴ[3] δ' ἐστὶ καὶ τῇ φυσει καὶ τῇ τῶν ἀέρων κράσει. ἡ μὲν γὰρ παραλία καυματηρά τε καὶ ἀμμώδης[4] καὶ σπανιστὴ καρποῖς ἐστι πλὴν φοινίκων (ἔσον ἐν τετρακισχιλίοις καὶ τετρακοσίοις ἢ τριακοσίοις ἐξεταζομένη σταδιοις, καταστρεφουσα εις ποταμὸν μέγιστον τῶν ταύτῃ, καλούμενον Ὀροατιν)· ἡ δ' ὑπὲρ ταύτης ἐστι πάμφορος καὶ κεδινὴ καὶ θρεμματων ἀρίστη τροφός, ποταμοῖς τε καὶ λιμναις πληθύει. τρίτη δ' ἐστὶν ἡ προς βορρᾶν χειμέριος καὶ ὀρεινη· προς δὲ ταῖς ἐσχατιαῖς εἰσιν οἱ καμηλοβοσκοί. μῆκος

[1] καί, added by w and the editors.
[2] οὐ, inserted by Corais.
[3] τριττή Ex, τρίτη other MSS.

off the head of an enemy and brought it to the king; and the king stores the skull in the royal palace, and he then minces the tongue, mixes it with flour, tastes it himself and gives it to the man who brought it to him, to be eaten by himself and family, and that king is held in the highest repute to whom the most heads have been brought. Nearchus states that the language and most of the customs of the Carmanians are like those of the Medes and Persians. The voyage across the mouth of the Persian Gulf requires no more than one day.

III

1. After Carmania one comes to Persis. A large portion of this country lies on the seaboard of the gulf which is named after it, but a much larger portion of it lies in the interior, particularly in the direction of its length, that is, from the south and Carmania towards the north and the tribes of Media. Persis is of a threefold character, both in its nature and in the temperature of its air. For, in the first place, its seaboard is burning hot, sandy and stinted of fruits except dates; its length is reckoned at about forty-four, or forty-three, hundred stadia, and it terminates at the largest of the rivers in that part of the world, the Oroatis (as it is called); secondly, the portion above the seaboard produces everything, is level, and is excellent for the rearing of cattle, and also abounds with rivers and lakes; the third portion, that on the north, is wintry and mountainous, and it is on the borders of this portion that the camel breeders live. Now, according to Eratos-

[1] [illegible], Tyrwhitt, for [illegible]; so the later editors.

μὲν οὖν ἐστι κατ' Ἐρατοσθένη τὸ ἐπὶ τὰς ἄρκτους καὶ τὰς Κασπίους πύλας πρὸς ἑκατὸν χιλίους· κατὰ τινὰς προστιθεῖσας ἄλλας λοιπὴ δ' ἐστὶν ἐπὶ Κασπίους πύλας οὐ πλείων ἢ τῶν διοχιλίων· πλάτος δὲ τὸ ἐν τῇ μεσογαίᾳ τὸ ἀπὸ Σούσων εἰς Περσέπολιν[1] ἑπτακόσιοι τετρακισχίλιοι διακόσιοι· ἐφεξῆς δὲ τοῦ τῆς Καρμανίας ὄρους ἄλλοι χίλιοι ἑξακόσιοι· φύλα δὲ[2] οἰκεῖ τὴν χώραν οἵ τε Παρεισακρεῖς λεγόμενοι καὶ οἱ Ἀχαιμενίδαι καὶ οἱ Μαγοι· οὗτοι μὲν οὖν σκηνοῦ τινος καὶ βίου ζῆλωτοι. Κύρου δὲ καὶ Μύρσου[3] λῃστρικοί, ἄλλοι δὲ γεωργικοί.

2 Σχεδὸν δὲ τι καὶ ἡ Σουσὶς μέρος γεγονυῖα τῆς Περσίδος μεταξὺ αὐτῆς οὖσα καὶ τῆς Βαβυλωνίας, ἔχουσα πόλιν ἐξόχως τὴν Σοῦσα. οἱ γὰρ Πέρσαι κρατήσαντες Μήδων καὶ ὁ Κῦρος, ὁρῶντες τὴν μὲν οἰκείαν γῆν ἐν ἀγχωμάσι τοῦ τεττομένου, τὴν δὲ Σουσίδα ἐλάττονα καὶ πλησιαιτέραν τῇ Βαβυλωνίᾳ καὶ τοῖς ἄλλοις ἔθνεσιν ἐν τῷ θέσει τε τῆς πτωσίας βασιλείου ἅμα καὶ τὸ ἄμπορον τῆς χώρας ἀποδεξάμενοι καὶ τὸ
C 728 κάλλιστον τῆς πόλεως καὶ κρείττον τὸ μηδέποτε καθ' ἑαυτὴν τὴν Σουσίδα πλεονάσαν μεγάλοις ἐπιβόλοις γεγονέναι, ἀλλ' ἀεὶ ὑφ' ἑτέροις ὑπαρξάσαι καὶ ἐν μέρει τετυχθαι[4] ἀνοστήματος μείζονος, πλὴν εἰ ἄρα τὸ παλαιὸν τὸ κατὰ τοὺς ἥρωας λεγόμενα γὰρ ἐν καὶ κτίσμα Λιθινοῦ Μεμνονίου φασὶ, κύκλῳ ἔχουσα σταδίων ἑξακοσίων καὶ εἴκοσι σταδίων,

[1] Περσεπόλιν F. Περσεπόλεις other MSS.
[2] δέ, the editors, for τε.
[3] Μύρσου Casaubon for Μαρσοῦ.
[4] τετυχθαι, Casaubon, for τέτυκται.

thence the length of the country towards the north [illegible] Cassiopeia Gates is about eight thousand stades, if reckoned from certain [illegible] and the [illegible] to the Caspian Gates is not more than two thousand stades[1] and the breadth of the intervening [illegible] is five thousand two hundred stades, and thence to the borders of Cappadocia [illegible] is [illegible] stades. The tribes which inhabit the country are the Persians, as they are called, and the Achaemenians and the Magians. Now the Magians are a tribe of a kind of organization, which resembles Levites and the Magoi and others are farmers.

2 I [illegible] say that Susa also is a part of Persis [illegible] between Persis and Babylonia and has a most [illegible] by Susa. For the Persians and Cyrus, after [illegible] the Medes, saw that their native land was situated [illegible] on the [illegible] of their [illegible] and that Susa was farther in and nearer to Babylonia and the other tribes, and therefore established the royal seat of their empire at Susa. At the same time also, they were [illegible] with [illegible] of [illegible] and with the fact that [illegible] in Persis and Media, with the fact that never of old [illegible] any thing of importance, but always had been subject to others and accounted merely a part of a larger political organization, except perhaps in ancient times, in the times of the Heroes. For Susa is said to have been founded by Tithonus the father of Memnon, with a circuit of one hundred and

The text seems to be corrupt. A clearer statement of the same distances, as quoted from Eratosthenes, is given in 2. 1. 23.

[1] In 2. 1. 26 the text reads "about three thousand stades."

παραμήκης τὸν σχήματι· ἡ δ' ἀκρόπολις ἐκαλεῖτο Μεμνόνειον λέγονται δὲ καὶ Κίσσιοι οἱ Σουσιανοί φησι δὲ καὶ Ἑκαταῖος τὴν μητέρα Μέμνονος Κίσσιαν. τεφρὶς δὲ λέγεται Μέμνων παρὰ Πολύκτορι τῇ Σιρμᾶς παρὰ Βαβάν ποταμόν, ὡς εἴρηται. Σιμωνίδης ἐν Μέμνονι διθυραμβῷ τὸν Δηλιακῶν· τὸ δὲ τεῖχος φασὶ δομηθῆναι τὴν πόλιν καὶ ἱερὰ καὶ βασίλεια παραπλήσιον, ὥσπερ τὰ τῶν Βαβυλωνίων ἐξ ὀπτῆς πλινθίου καὶ ἀσφάλτου, καθάπερ εἴρηκέναι τινές. Πολυκλείτου τε διάφορον φησὶ τὸν κύκλον καὶ στοιχίστον.

3 Κοσμήσαντες δὲ τὰ ἐν Σούσοις βασίλεια μάλιστα τῶν ἄλλων, οὐκέτι ἥττον καὶ τὰ ἐν Περσεπόλει καὶ τὰ ἐν Πασαργάδαις ἐξεκόσμησαν· καὶ ἡ γε γαζα καὶ οἱ θησαυροὶ καὶ τὰ κτήματα ἐκεῖσε ἦν τοῖς Πέρσαις ὡς ἐν τόποις ἐρυμνοτέροις καὶ ἅμα πρὸς οἰκείοις· ἦν δὲ καὶ ἄλλα βασίλεια τὰ ἐν Ἰαμβοῖς ἐν τοῖς ὀρεινοῖς τοῦ μέρους τῆς Περσίδος καὶ τὰ ἐν τῇ παραλίᾳ τὰ κατὰ τὴν Ταοκηνὴ[1] λεγόμενα· ταῦτα μὲν τὰ κατὰ τὴν τῶν Περσῶν ἀρχήν· οἱ δ' ἑωθεν ἄλλοις ἐχρήσαντο, ὡς ἔοικε, συνεκοσμήσεσι τισιν, ἅτε καὶ τῆς Περσίδος ἀλισκομένης ὑπὸ τε τῶν Μακεδόνων καὶ ἔτι μᾶλλον ὑπὸ τῶν Παρθυαίων· καὶ γὰρ οἱ βασιλεύοντες μάχῃ νυν ἴδιον βασίλεια ἔχοντες οἱ Πέρσαι, τῇ γε δυνάμει πλείστον ἀπολείπονται καὶ τῷ Παρθυαίων προσέχουσι βασιλεῖ.

4 Τὰ μὲν οὖν Σούσα ἐν μεσογαίοις κεῖται ἐπὶ τῷ Χοάσπῃ ποταμῷ πεδιάτερα κατὰ τὸ ζεύγμα,

[1] Ταόκην, Casaubon, ἐν Ὀπῖν Dh, Ὀπῖν (Ὀπῖν F), ὀπῖν M 48.

twenty stadia and oblong in shape, and its acropolis was called Memnonium, and the Susians are also called Cissians, and Aeschylus calls the mother of Memnon Cissia. Memnon is said to have been buried in the temple-like tomb of Ninus in Syria by the river Belus, as Simonides states in his dithyrambic entitled Memnon, one of his Dithyrambic poems. The wall and the temples and the royal palace were built like those of the Babylonians of baked brick and asphalt, as some writers state. But others say that the city is two hundred stadia in circuit and that it has no walls.

3 Although they adorned the palace at Susa more than any other, they received no less lustre the palaces at Pasargadae and Pasargadae, at any rate the treasure and the riches and the tombs of the Persians were there, since they were on sites that were at the same time hereditary and more strongly fortified by nature. And there were also other palaces, that at Gabae, somewhere in the upper parts of Persis and not on the coast near Taoce, as it is called. These were the palaces in the time of the empire of the Persians; but the kings of later times built others, naturally less sumptuous, since Persis had been weakened not only by the Macedonians, but still more so by the Parthians. For although the Persians are still under the rule of a king having a king of their own, yet they are most dependent in power and are subject to the king of the Parthians.

4 Now Susa is situated in the Interior on the Choaspes River at the far end of the bridge, but its

[1] *Persis* 17. 118.

ἡ δὲ χώρα μέχρι τῆς θαλάττης καθήκει· καὶ ἔστιν αὐτῆς ἡ παράλια μέχρι τῶν ἐκβολῶν σχοῖνοι τε τοῦ Τίγριδος ἀπὸ τῶν ὁρίων τῆς Τιγριστικῆς παραλίας σταδίων ἐπὶ τρισχιλίων· ῥεῖ δὲ διὰ τῆς χώρας ὁ Χοάσπης εἰς τὴν αὐτὴν τελευτῶν παρά τε τὰ, ἀπὸ τῶν Ὀξείων τὰς ἀρχὰς ἔχων. παρεμπίπτει γὰρ τὶς ὀρεινὴ τραχεῖα καὶ ἄποτμος μεταξὺ τῶν Σουσίων καὶ τῆς Περσίδος, στενὰ ἔχουσα δυσπάριοδα καὶ αἰθρωποὺς λῃστὰς οἱ μισθοῦ ἐπραττόντο καὶ αὐτοὺς τοὺς βασιλέας κατὰ τὴν ἐκ Σουσῶν εἰς Πέρσας ἐπάνοδον· φησὶ δὲ Παλαίκλειτος εἰς λίμνην τινὰ συμβάλλειν τόν τε Λοιάσπην καὶ τὸν Ἰουλαῖον[1] καὶ ἔτι τὸν Τίγριν· εἶτ' ἐκεῖθεν εἰς τὴν θάλατταν ἐκδίδοναι· πρὸς δὲ τῇ λίμνῃ καὶ ἐμπόριον εἶναι τῶν ποτα-
C 729 μῶν μὲν οὐ δεχομένων τὰ ἐκ τῆς θαλάττης οὐδὲ καταπεμπόντων διὰ τοὺς καταράκτας ἐπιπόνους γινομένους, πεζῇ δ' ἐμπορευομένων ἐκτάσεσιν· ἔστι γὰρ εἶναι σταδίους εἰς Σοῦσα λεγούσιν[2]· ἄλλοι δὲ φασὶ τοὺς δύο Σουσίων ποταμοὺς εἰς ἓν ῥεῖθρα τὸν Τίγριν συμπίπτειν κατὰ[3] τὰς μεταξὺ διωρυγὰς τοῦ Εὐφράτου· διὰ δὲ τοῦτο κατὰ τὰς ἐκβολὰς ὀνομάζεσθαι Πασιτίγριν.

5. Νέαρχος δὲ τὸν παραπλέοντα τῇ Σουσίδος τεταγμένῃ φύσει πέρας αὐτοῦ λέγει τὸν Εὐφράτην ποταμόν· πρὸς δὲ τῷ στόματι κώμην οἰκεῖσθαι τὴν ὑποδεχομένην τὰ ἐκ τῆς Ἀραβίας φορτία· συναπτεῖν γὰρ ἐφεξῆς τῇ τῶν Ἀραβίων παραλίᾳ τῷ στόματι τοῦ Εὐφράτου καὶ τοῦ Πασιτίγριος,

[1] CDelacr read Ἴλλαιον.
[2] ἄλλοι, after λεγούσιν, Corais om. ta.
[3] κατά, Corais and Meineke, for καὶ.

territory extends down to the sea, and its seaboard is about three thousand stades in length, extending from the boundaries of the Persian seas and extending as far as the mouth of the Tigris. The Choaspes River flows through Susa, traversing at the same seaboard, and has its sources in the territory of the Uxians; for a kind of mountainous country intervenes between the Susians and Persia. It is rugged and sheer, and has narrow defilements, are hard to pass, and was inhabited by brigands, who would exact payments even from the kings to modern times when they passed from Susa to Persia. Posidonius says that the Choaspes, the Eulaeus and also the Tigris meet in a kind of lake, and then empty from that lake into the sea, and that there is an emporium near the lake, since on account of the cataracts, purposely constructed, the rivers cannot receive the river-channels that come in from the sea, nor bring down any rather, and that all traffic is carried on by land, for the distance to Susa is said to be eight hundred[1] stades. Others, however, say that the rivers which flow through Susa meet in one stream, that of the Tigris, opposite the [illegible] canals of the Euphrates, and that on this account the Tigris, at its outlets has the name of Pasitigris.[2]

5. Nearchus says that the coast of Persia is covered with shoal waters and that it is flat at the Euphrates River, and that at the mouth of this river there is an inhabited village which receives the merchandise from Arabia, for the seaboard of the Arabians borders next on the mouth of the Euphrates and the Pasiti-

[1] Apparently an error for eighteen hundred.

[2] The Pasitigris, perhaps identified in one of the rivers which [illegible] see Arrian, Anab. 3. 17. 1, Jos. 42. 4, and Pliny, 6. 129 and 146.

τὸ δὲ μεταξὺ πῶς ἐπεχεῖν λιμνῆν, τὴν ὑποδεχομένην τὸν Τίγρη· ἀναπλεύσαντι δὲ τῷ Πασιτίγρει σταδίους πεντήκοντα καὶ ἑκατόν, τὴν σχεδίαν εἶναι τὴν ἄγουσαν ἐπὶ Σούσων ἐκ τῆς Περσιδος, ἀπιχούσαν Σούσων σταδίους ἑξήκοντα· τὸν δὲ Πασιτίγριν ἀπὸ τοῦ Ὀνοβατιδος διεχειν περὶ δισχίλιους σταδίους· δια δὲ τῆς λιμνης ἐπὶ τὰ στόμα τοῦ Τιγριος τὸν ἀνάπλουν εἶναι σταδίων ἑξακοσίων· πλησιον δὲ τοῦ στοματος κωμην οἰκεισθαι τὴν Σουσιανὴν διεχουσαν τῶν Σούσων σταδίους πεντακοσίους· ἀπὸ δὲ τοῦ στοματος τοῦ Εὐφρατου καὶ μεχρι Βαβυλῶνος τὸν ἀνάπλουν εἶναι δια γῆς [1] οἰκουμενης καλῶς σταδίων πλειονων ἢ τρισχιλίων. Ὀνησικριτος δὲ πλοντας φησιν ἐκβαλλειν εἰς τὴν λιμνὴν, τόν τε Εὐφρατην καὶ τὸν Τιγριν· ἐκπεσοντα δὲ πάλιν τὸν Εὐφρατην ἐκ τῆς λιμνης ἰδίῳ στοματι πρὸς τὴν θαλατταν συναπτειν.

6 Ἔστι δὲ καὶ ἄλλα πλείω στενὰ διεκβαλλοντι τὰ ἐν τοῖς Ὀυξίοις κατ' αὐτὴν τὴν Περσίδα, ἃ καὶ αὐτὰ βία διιλθεν Ἀλεξανδρος, κατα τε τὰς Περσικὰς πύλας καὶ κατ' ἄλλους τόπους διεξιων τὴν χωραν, καὶ κατοικτεῖσαι στενῶδεις τὰ κυριωτατα μερη καὶ τὰ φαξοφυλακία, ἃ τοσουτοις χρονοις ἐξεπεκληρωτο, οἷς ἐδασμολογησαν Περσαι τὴν Ἀσιαν· ποταμοὺς δὲ διιξη πλειους τοὺς διαῤῥεοντας τὴν χωραν καὶ καταφερομενους εἰς τὸν Περσικὸν κολπον· μετὰ γὰρ τὸν Χοασπην ὁ Κοπρατας ἐστὶ καὶ ὁ Πασιτιγρις, ὃς ἐκ τῆς

[1] γῆς Tischorka, from conj. of Casaubon, for τῆς.

[1] Apparently an error for six hundred.

gris, the whole of the intervening space being occupied by a lake, that is the lake that receives the Tigris, and that on sailing up the Pasitigris one hundred and fifty stadia one comes to the rafts by which people cross from Persis to Susa, being sixty stadia distant from Susa, and that the Pasitigris is about two thousand stadia distant from the Oroatis, and that the inland voyage on the lake to the mouth of the Tigris is six hundred stadia, and that near the mouth there is an isolated Susian village,[1] which is five hundred stadia distant from Susa, and that the voyage inland from the mouth of the Euphrates to Babylon, through a very prosperous land, is more than three thousand stadia. Others state that all the rivers empty into the lake, both the Euphrates and the Tigris, but that the Euphrates, again issuing from the lake, joins with the sea by its own separate mouth.

6 There are also several other narrow defiles as one passes out through the territory of the Uxii in the neighbourhood of Persis itself, and Alexander forced his way through these passes too both at the Persian Gates and at other places when he was passing through the country and was eager to spy out the most important parts of the country and the treasure hoards, which had become filled with treasures in those long periods of time in which the Persians had collected tribute from Asia, and he crossed several rivers that flowed through the country and down into the Persian Gulf. For after the Choaspes, one comes to the Copratas River and the Pasitigris, which latter also flows from the

[1] The name of this village, according to Arrian (*Indica* 42), was Agisis.

Οἰξίας καὶ αὐτὸς μεῖ· ἔστι δὲ καὶ Κῦρος ποταμὸς διὰ τῆς κοίλης καλουμένης Περσίδος ῥέων πρὸς Παισαργάδας, οὗ μετέλαβε τὸ ὄνομα βασιλεὺς, ἀντὶ Ἀγραδάτου μετονομασθεὶς Κῦρος· πρὸς αὐτῇ δὲ τῇ Περσεπόλει τὸν Ἀράξην δέχεται. ἦν δὲ ἡ Περσεπόλις[1] μετὰ Σοῦσα κάλλιστα κατεσκευασμένη μεγίστη πόλις,[2] ἔχουσα βασίλεια ἐπιφανῆ, καὶ μάλιστα τῇ πολυτελείᾳ τῶν κειμένων· ῥεῖ δ' ὁ Ἀράξης ἐκ τῶν Παραιτακῶν[3] συμβάλλει δ' εἰς αὐτὸν ὁ Μῖδος ἐκ Μηδίας ὁρμώμενος· φέρονται δὲ δι' αὐλῶνος παμφόρου συνεστῶντος τῇ Καρμανίᾳ καὶ τοῖς ἐωθινοῖς μέρεσι τῆς χώρας, καθάπερ καὶ αὐτὴ ἡ Περσεπόλις· ἐνέπλησε δὲ ὁ Ἀλέξανδρος τὰ ἐν
C 730 Περσεπόλει[4] βασίλεια, τιμωρῶν τοῖς Ἕλλησιν, ὅτι κάμεινάν ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπορθήσαν.

7 Εἶτ' εἰς Παισαργάδας ἦκε· καὶ τοῦτο δ' ἦν βασίλειον ἀρχαῖον, ἐνταῦθα δὲ καὶ τὸν Κύρου τάφον εἶδεν ἐν παραδείσῳ, πύργον οὐ μέγαν, τῷ δασεῖ τῶν δένδρων ἐκπεκοσμημένον· κάτω μὲν στέρεον, ἄνω δὲ στέγην ἔχοντα καὶ σηκόν, στέγην τέλειος ἔχοντα τὴν εἴσοδον· δι' ἣς παρελθεῖν εἶσω φησὶν Ἀριστόβουλος, κελεύσαντος τοῦ βασιλέως, καὶ κοσμῆσαι τὸν τάφον· ἰδεῖν δὲ κλίνην τε χρυσῆν καὶ τράπεζαν σὺν ἐπιπόδοις καὶ πώλαν χρυσῆν καὶ ἐσθῆτα πολλὴν κόσμον τε λιθοκολλήτων· κατὰ μὲν οὖν τὴν πρώτην ἐπιδημίαν ταῦτ' ἰδεῖν, ὕστερον δὲ συληθῆναι καὶ τὰ

[1] Περσεπόλις DEI, Περσέπολις other MSS.
[2] [illegible] κάλλιστα are found only in P
[3] CDFk read Παρετάκων.
[4] Περσεπόλει

country of the Cossaeans. There is also a river Cyrus, which flows through Cos A Persis as it is called in the neighbourhood of Pasargadae, and the king assumed the name of this river, changing his name from Agradatus to Cyrus. Alexander crossed the Araxes near Persepolis itself. Persepolis, next to Susa, was the most beautifully constructed city, and the largest, having a palace that was remarkable, particularly in respect to the high value of its treasures. The Araxes flows from the country of the Parasitae, and his river is joined by the Medus, which has its source in Media. These rivers run through a very productive valley which borders on Carmania and the eastern parts of the country, as does also Persepolis itself. Alexander burnt up the palace at Persepolis to avenge the Greeks, because the Persians had destroyed both temples and cities of the Greeks by fire and sword.

7 Alexander then went to Pasargadae, and this too was an ancient royal residence. Here he saw also in a park the tomb of Cyrus; it was a small tower and was concealed within the dense growth of trees. The tomb was roofed here, but had a roof and sepulchre above, which latter had an extremely narrow entrance. Aristobulus says that at the behest of the king he passed through this entrance and decorated the tomb, and that he saw a golden couch, a table with cups, a golden coffin, and numerous garments and ornaments set with precious stones, and that he saw all these things on his first visit, but that on a later visit the place had been robbed

[1] Hollow.

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[a] [illegible] Παρασιτακῆ DRA, [illegible] [illegible] other MSS.

μὲν ἄλλα ἐκκομισθῆναι, τὴν δὲ κλίνην θρυνσθῆναι μόνον καὶ τὴν πυελον, μεταθέντων τὸν νεκρον, δι' οὗ[1] δῆλον γενέσθαι, διότι προνομευτῶν ἔργον ἦν, οὐχὶ τοῦ σατραπου, καταλιπόντων ἃ μὴ δυνατὸν ἦν ῥᾳδίως ἐκκομίσαι συμβῆναι δὲ ταῦτα, καιπερ φυλακῆς περικειμένης Μαγων, σίτισιν λαμβανοντων καθ' ἡμέραν πρόβατον, διὰ μηνὸς δ' ἵππον ἀλλ' ὁ ἐκτοπισμὸς τῆς Ἀλεξάνδρου στρατιᾶς εἰς Βακτρα καὶ Ἰνδοὺς πολλά τε ἄλλα νεωτερισθῆναι παρεσκεύασε καὶ δὴ καὶ τοῦθ' ὃν τῶν νεωτερισθέντων ὑπῆρξεν. οὕτω μὲν οὖν Ἀριστόβουλος εἴρηκε, καὶ τὸ ἐπίγραμμα δὲ ἀπομνημονεύει τοῦτο· ὦ ἄνθρωπε, ἐγὼ Κῦρός εἰμι, ὁ τὴν ἀρχὴν τοῖς Πέρσαις κτησαμενος καὶ τῆς Ἀσίας βασιλευς· μη οὖν φθονήσῃς μοι τοῦ μνήματος. Ὀνησίκριτος δὲ τὸν μὲν πυργον δεκαστεγον εἴρηκε, καὶ ἐν μὲν τῇ ἀνωτάτω στέγῃ κεῖσθαι τὸν Κῦρον, ἐπίγραμμα δ' εἶναι Ἑλληνικιν, Περσικοῖς κεχαραγμένον γράμμασιν· ἐνθαδ' ἐγὼ κεῖμαι Κῦρος βασιλεὺς βασιλήων· καὶ ἄλλο περσίζον πρὸς τον αὐτον νοῦν

8. Μέμνηται δ' Ὀνησίκριτος καὶ τὸ ἐπὶ τῷ[2] Δαρείου ταφῳ γράμμα τοδε· φιλος ἦν τοῖς φίλοις· ἱππεὺς καὶ τοξοτης ἄριστος ἐγενομην· κυνηγῶν ἐκρατουν· πάντα ποιεῖν ἠδυνάμην. Ἄριστος δ' ὁ Σαλαμίνιος πολὺ μέν ἐστι νεώτερος τούτων, λέγει δὲ δίστεγον τὸν πύργον και μεγαν, ἐν δὲ τῇ

[1] δι' οὗ, Tyrwhitt, for δ' οὐ, so the later editors.
[2] τῷ most, τοῦ other MSS.

and everything had been carried off except the couch and the coffin, which had only been broken to pieces, and that the robbers had removed the corpse to another place; a fact which plainly proved that it was an act of plunderers, not of the satrap, since they left behind only what could not easily be carried off, and that the robbery took place even though the tomb was surrounded by a guard of Magi, who received for their maintenance a sheep every day and a horse every month.[1] But just as the remoteness of the countries to which Alexander's army advanced, Bactra and India, led on to numerous other revolutionary acts, so too this was one of the revolutionary acts. Now Aristobulus states it, and he goes on to record the following inscription on the tomb: "O man, I am Cyrus, who acquired the empire for the Persians and was king of Asia; grudge me not, therefore, my monument." Onesicritus, however, states that the tower had ten stories and that Cyrus lay in the uppermost story, and that there was one inscription in Greek, carved in Persian letters, "Here I lie, Cyrus, king of kings," and another written in the Persian language with the same meaning.

8. Onesicritus records also the following inscription on the tomb of Darius: "I was friend to my friends, as horseman and bowman I proved myself superior to all others, as hunter I prevailed, I could do everything." Aristus of Salamis is indeed a much later writer than these, but he says that the tower has only two stories and is large, that it was

[1] The horse, of course, was sacrificed to Cyrus (cf. Arrian 6. 29).

[1] ἐφεδρεύω. Xylander, for ἐφέδρων.

Περσῶν διαδοχῇ ἰδρῦσθαι, φυλαττεσθαι δὲ τὸν τάφον ἐπίγραμμα δὲ τὸ λεχθὲν Ἑλληνικὸν καὶ ἄλλο Περσικὸν πρὸς τὸν αὐτὸν νοῦν. τοὺς δὲ Πασαργιάδας ἐτίμησε Κῦρος, ὅτι τὴν ὑστάτην μάχην ἐκράτησαν Ἀστυάγην ἐνταῦθα τὸν Μῆδον, καὶ τὴν ἀρχὴν τῆς Ἀσίας μετήγαγεν εἰς ἑαυτὸν καὶ πόλιν ἔκτισε καὶ βασίλειον κατεσκεύασε τῇ τέχνῃ μνημεῖον.

C 731 9. Πάντα δὲ τὰ ἐν τῇ Περσίδι χρήματα ἐξεκενώσατο εἰς τὰ Σοῦσα, καὶ αὐτὰ θησαυρῶν καὶ κατασκευῆς μέτα· οὐδὲ τοῦθ' ἱκανὸν τὸ βασίλειον, ἀλλὰ τὴν Βαβυλῶνα, καὶ διεκοσμεῖτο ταύτην προσκατασκευάζων· κἀνταῦθα ὁ ἐκείνου θησαυρός. φασὶ δὲ χωρὶς τῶν ἐν Βαβυλῶνι καὶ τῶν ἐν τῷ στρατοπέδῳ τῶν παρὰ[1] ταῦτα μὴ ληφθέντων αὐτὰ τὰ ἐν Σούσοις καὶ τὰ ἐν Περσίδι τετταρακοσιάδας ταλάντων ἐξεσθῆναι· τινὲς δὲ καὶ πεντε λέγουσιν· ἄλλοι δὲ πάντα πανταχόθεν συναχθῆναι παραδιδόασιν εἰς ἑκατὸν δεκαπεντάκις μυριάδας ταλάντων· τὰ δὲ Δαρείῳ φυγόντι ἐκ τῆς Μηδίας συνεκομισθέντα τάλαντα ὀκτακισχίλια δεήσασθαι καὶ δολοφονήσαντες αὐτόν.

10. Τὴν γοῦν Βαβυλῶνα ὁ Ἀλέξανδρος προῄρητο, ὁρῶν καὶ τῷ μεγέθει πολὺ ὑπερβάλλουσαν καὶ τοὺς ἄλλους· εὐδαιμόνει δ' οὖσα ἡ Σουσίς, ἔκτισεν τὸν αἰρα ἔχει καὶ[2] καυμάτων, καὶ μάλιστα τὸν περὶ τὴν πόλιν, ὃς φησιν ἐκεῖνος·

[1] παρά, Corais, for περί.
[2] καί, added by Kramer, the editors.

[1] i.e. when the empire passed from the Medes to the Persians.

built at the time of the succession of the Persians,[1] and that the tomb was kept under guard; and that there was one inscription written in Greek, that quoted above, and another written in the Persian language with the same meaning: Cyrus, head Pasargadae in honour, because he there conquered Astyages the Mede in his last battle, transferred to himself the empire of Asia, founded a city, and constructed a palace as a memorial of his victory.

9. Alexander carried off with him all the wealth in Persis to Susa, which was also full of treasures and equipment; and neither did he regard Susa as the royal residence, but rather Babylon, which he intended to build up still further, and there too treasures lay stored. They say that, apart from the treasures in Babylon and in the camp, which were not included in the total, the value of those in Susa and Persis alone was reckoned at forty thousand talents, though some say fifty, and others have reported that all treasures from all sources were brought together at Ecbatana and that they were valued at one hundred and eighty thousand talents, and the treasures which were carried along with Darius in his flight from Media, eight thousand talents in value, were taken as booty by those who slew him.

10. At all events, Alexander preferred Babylon, since he saw that it far surpassed the others, not only in its size, but also in all other respects. Although Susa is fertile, it has a hot and scorching atmosphere, and particularly in the neighbourhood of the city, according to that writer.[2] At any rate, he says that

[1] Whether Artaxerxes or Nearchus or Onesicritus, the translator does not know.

τὰς γοῦν σαύρας καὶ τοὺς ὄφεις, θέρους ἀκμάζοντος τοῦ ἡλίου κατὰ μεσημβρίαν, διαβαίνειν μὴ φθάνειν τὰς ὁδοὺς τὰς ἐν τῇ πόλει, ἀλλ' ἐν μέσαις παρεφλέγεσθαι· ὅπερ τῆς Περσίδος μηδαμοῦ συμβαίνειν, καίπερ νοτιωτέρας οὔσης· λαυτρὰ δὲ ψιχρὰ προτιθέντα ἐκθερμαίνεσθαι παραχρῆμα, τὰς δὲ κριθὰς διασπαρείσας εἰς τὸν ἥλιον ἀλλεσθαι,[1] καθάπερ ἐν τοῖς ἱπνοῖς τὰς κριθάς.[2] διὸ καὶ ταῖς στέγαις ἐπὶ δύο πήχεις τὴν γῆν ἐπιτίθεσθαι, ὑπὸ δὲ τοῦ βάρους ἀναγκάζεσθαι στενοὺς μὲν μακροὺς[3] δὲ ποιεῖσθαι τοὺς οἴκους, ἀπορουμένους μακρῶν μὲν δοκῶν, δεομένους δὲ μεγάλων οἴκων διὰ τὸ πνίγος. ἴδιον δέ τι ποιοῦσιν τὴν φοινικίνην δοκὸν στερεὰν γὰρ οὖσαν, παλαιουμένην οὐκ εἰς τὸ κατὰ τὴν ἔνδοσιν λαμβάνειν, ἀλλ' εἰς τὸ ἄνω μέρος κυρτοῦσθαι τῷ βάρει καὶ βελτίον ἀνέχειν τὴν ὀροφήν· αἴτιον δὲ τῶν καυμάτων λέγεται τὸ ὑπερκεῖσθαι πρὸς ἄρκτον ὄρη ὑψηλὰ τὰ προσεδεχόμενα ἅπαντας τοὺς βορείους ἀνέμους· ὑπερπετεῖς δὴ πνέοντες ἄπο τῶν ἀκρωτηρίων μετεωροί τε τῶν πεδίων οὐ προσάπτονται, ἀλλὰ παρελαύνουσιν[4] εἰς τὰ νοτιώτερα τῆς Σουσίδος· αὐτὴ δὲ νηνεμίας κατέχεται, καὶ μάλιστα τότε, ἡνίκα ἐτησίαι τὴν ἄλλην γῆν καταψύχουσιν ἐκκαομένην ὑπὸ τῶν καυμάτων.

11 Πολύσιτος δ' ἄγαν ἐστίν, ὥστε ἑκατονταέχους δι' ἀμαλοῦ καὶ κριθῆν καὶ πυρὸν ἑκτρέφειν, ἔστι δ' ὅτε καὶ διακοσιοταέχους· διόπερ

[1] ἀλλεσθαι. Coraes and Meineke, who cite Plutarch (*Alex.* 35) and Theophrastus (*Hist. Plant.* 8. 11), for ἀλθέσθαι, ἀλεαίνεσθαι other MSS.

when the sun is hottest, at noon, the lizards and the snakes could not cross the streets in the city quickly enough to prevent their being burnt to death in the middle of the streets. He says that this is the case nowhere in Persia, although Persia lies more to the south, and that cold water for baths is put out in the sun and immediately heated, and that barley spread out in the sun bounces. He parched barley in ovens, and that on this account earth is put on the roofs of the houses to the depth of two cubits, and that by reason of this weight the inhabitants are forced to build their houses both narrow and long, and that, although they are in want of long beams, yet they need large houses on account of the scalding heat; and that the palm tree being has a peculiar property, for, although it is rigid, it does not, when aged, give way downwards but curves upwards because of the weight and bends so as to support the roof. It is said that the cause of the heat is the fact that lofty mountains are above the country on the north and that these mountains intercept all the northern winds. According to this, these winds, blowing aloft from the tops of the mountains and high above the plains, do not touch the plains, although they blow on the more southerly parts of Susis. But calm prevails here particularly at the time when the Etesian winds cool the rest of the land that is scorched by heat.

11. Susis abounds so exceedingly in grain that both barley and wheat regularly produce a hundred-fold, and sometimes even two hundred, on the

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[illegible]

[illegible]

[illegible]

οὐδὲ πυκνὰς τὰς αὔλακας τέμνουσι· πυκνοῦμεναι γὰρ κωλύουσιν αἱ ῥίζαι τὴν βλάστην. τὴν δ' ἄμπελον οὐ φυομένην πρότερον Μακεδόνες κατεφύτευσαν κἀκεῖ καὶ ἐν Βαβυλῶνι, οὐ ταφρεύοντες, ἀλλὰ πατταλοῦν κατασεσιδηρω-
C 732 μένοις[1] ἐξ ἄκρων πηττοντες, εἶτ' ἐξαιροῦντες, ἀντὶ δ' αὐτῶν τὰ κλήματα καθιέντες εὐθέως· ἡ μὲν δὴ μεσογαία[2] τοιαύτη· ἡ δὲ παραλία τενα γώδης ἐστὶ καὶ ἑλώδης· διὰ τοῦτο γοῦν καὶ φησιν ὁ Νέαρχος μηδὲ καθοδηγῶν ἐπιχωρίων τυγχάνειν, ἡνίκα τῷ στόλῳ παρέπλει πρὸς τὴν Βαβυλωνίαν ἐκ τῆς Ἰνδικῆς, ὅτι προσώρμουν οὐκ εἶχον,[2] οὐδ' ἀνθρώπων εὐπορεῖν οἷός τ' ἦν τῶν ἡγησομένων κατ' ἐμπειρίαν.

12. Γειτνιᾷ δὲ τῇ Σουσίδι τῆς Βαβυλωνίας ἡ Σιτακηνὴ μὲν πρότερον, Ἀπολλωνιᾶτις δὲ ὕστερον προσαγορευθεῖσα. ἀπὸ τῶν ἄρκτων δ' ὑπέρκειται ἀμφοῖν πρὸς ἕω Ἐλυμαῖοί τε καὶ Παραιτακηνοί, λῃστρικοὶ ἄνδρες καὶ ὀρεινῇ τραχεῖᾳ πεποιθότες· μᾶλλον δ' οἱ Παραιτακηνοὶ τοῖς Ἀπολλωνιάταις ἐπίκεινται, ὥστε καὶ χεῖρον ἐκείνους διατιθέασιν. οἱ δὲ Ἐλυμαῖοι κἀκείνοις καὶ τοῖς Σουσίοις, τούτοις δὲ καὶ οἱ Οὐξίοι προσπολεμοῦσιν· ἥττων δὲ νῦν, ὡς εἰκός, διά τὴν τῶν Παρθυαίων ἰσχύν, ὑφ' οἷς εἰσιν ἅπαντες οἱ ταύτῃ. εὖ μὲν οὖν πραττόντων ἐκείνων, εὖ

[1] κατασεσιδηρωμένοις. Kramer [from cod.] of Coraes. for ἐκ σεσιδηρωμένοις CDFhi (was omits ἐκ), κατεσιδηρωμένοις other MSS.

[2] The words τοιαύτη ... γοῦν are transferred to this position by Coraes, Groskurd and Meineke (Kramer approving), from their position in the MSS after τοιαύτη at end of § 12. Instead of those words the MSS read (after

account, also, the people do not cut the furrows close together, for the crowding of the roots hinders the sprouting. The vine did not grow there until the Macedonians planted it, both there and at Babylon; however, they did not dig trenches, but only thrust into the ground iron-pointed stakes and then pulled them out and replaced them at once with the plants. Such, then, is the interior; but the seaboard is full of shoals and without harbours. On this account, at any rate, Nearchus goes on to say that he met with no native guides when he was sailing along the coast with his fleet from India to Babylonia, that the coast had no mooring-places, and that he was also unable to find any experienced people to guide him.

12. Neighbouring Susis is the part of Babylonia which was formerly called Sitacenê, but is now called Apolloniatis. Above both, on the north and towards the east, lie the countries of the Elymaei and the Paraetaceni, who are predatory peoples and rely on the ruggedness of their mountains. But the Paraetaceni are situated closer to the Apolloniatae, and therefore treat them worse. The Elymaei carry on war against both that people and the Susians, whereas the Uxii too carry on war against the Elymaei; but less so at the present time, in all probability, because of the might of the Parthians, to whom all the peoples in that part of the world are subject. Now when the Parthians fare well, all their subjects fare well too,

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[illegible] the words [illegible] on [illegible] and [illegible] [illegible] [illegible] [illegible] words, which, except for the form of the verb [illegible], are repeated by the MSS. towards the end of § 13 and rightly ejected by the editors.

[2] [illegible], Kramer and later editors, for [illegible].

πρωτοποιοῦν ἅπαντες καὶ οἱ ὑπηκόοι αὐτῶν· ἀπο-
πειζόντων δὲ ὑπὲρ συμβάσεως πολλάκις, καὶ δὴ
καὶ ἐφ' ἡμῶν, ἄλλον ἄλλως συνιόντων καὶ οὐ
τὰ αὐτὰ πᾶσι τοῖς μὲν γὰρ συνεβεβήκει ἡ τα-
ραχὴ τοῖς δὲ παρὰ γνώμην ἀπηντήκεσαν· ἡ μὲν
δὴ χώρα ἡ τε Πιερὶς καὶ ἡ Σουσιανὴ τοιαύτη.

13. Τὰ δ' ἔθη τὰ Περσικὰ καὶ τούτοις καὶ
Μήδοις τὰ αὐτὰ καὶ ἄλλοις πλείοσι περὶ ὧν εἰρήκασι μὲν πλείονες τὰ δὲ κάμοὶ καὶ ἡμεῖς λεκτέον. Πέρσαι τὸ μὲν ἀγάλματα μὲν καὶ βωμοὺς οὐκ ἱδρύονται, θύουσι δ' ἐν ὑψηλῷ τόπῳ, τὸν οὐρανὸν τὸν ὑμετέρον Διὸς τιμῶντες δὲ καὶ Ἥλιον δὲ καλοῦσι Μίθρον καὶ Σελήνην καὶ Ἀφροδίτην καὶ πῦρ καὶ γῆν καὶ ἄνεμον καὶ ὕδωρ· θύουσι δ' ἐν καθαρῷ τόπῳ κατευξάμενοι, παρακατηκαμένου τὸ ἱερεῖον ἐστεμμένον· μαλισταὶ δὲ τοῦ Μάγου τὰ κρέα τὸν ὑφ' ἡγουμένου τῆς ἱερουργίας ἀνιόντα διελόμενοι τοῖς θεοῖς οὐδὲν ἀπονεμάντες μέρος· τῆς γὰρ ψυχῆς φασι τὸν ἥλιον δεῖσθαι τὸν θεὸν ἄλλον δὲ οὐδένος· ὅμως δὲ τοῦ ἐπιτάλου τι μικρὸν τιθέασιν ἐπὶ δάφνοις τινός, ἐπὶ τὸ πῦρ.

14. Διαφέρουσιν δὲ τῷ πῦρ καὶ τῷ ὕδατι θύουσι, τῷ μὲν πυρὶ, προστιθέντες ξηρὰ ξύλα τὸν λεπτὸν χαμαὶ πιμπλῶν ἐπιτιθέντες ἄνωθεν εἶθ' ὑφαιροῦσιν ἔλαιον καταχέοντες οὐ φυσῶντες, ἀλλὰ ῥαιζόντες· τὸν δὲ φυσήσαντες ἢ πάρον ἐπὶ πῦρ θέντες[1] ἢ βαλβίτιον θανατοῦσι· τῷ δ'

[1] P. Corais and other editors read ἐπιθέντες.
[2] Dübner read ἐπιθέντες.

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[1] The Sun.

but when there is an insurrection, as is often the case even in [illegible] the results are different at different times and not the same for all, for some have benefited by disturbances, whereas others have been disappointed in their expectations. Such, then, are the conditions of Persia and Susa.

13 But the Persians of Persis are the same as those of these peoples and the Medes and several other peoples; and as several writers have made statements about these peoples I too must tell what is suitable to my purpose. Now the Persians do not erect statues or altars, but offer sacrifices on a high place, regarding the heavens as Zeus, and they also worship Heaven, which they call Mithras, and Sun and Aphrodite and Earth and Fire and Wind and water,[3] and with earnest prayer they offer sacrifice in a paved place, presenting the victim crowned.[4] And when the Magus, who directs the sacrifice, has divided the meat, the people go away with their shares, without setting apart a portion for the gods, for they say that the god requires only the soul of the victim and nothing else, but still according to some writers, they place a small portion of the caul upon the fire.

14 But it is especially to fire and water that they offer sacrifice. For fire they offer sacrifice by adding dry wood without the bark and by placing fat on top of it, and then they pour oil upon it and light it below, not blowing with their breath but fanning it, and those who blow the fire with their breath or put anything dead or filthy upon it are put to

[3] The Moon. [4] So Herodotus I. 131.

[4] Herodotus I. 132, says that he who offers the sacrifice wears a crown.

ὕδατι, ἐπὶ λίμνην ἢ ποταμὸν ἢ κρήνην ἐλθόντες, βοθρον ὀρύξαντες εἰς τοῦτον σφαγιάζουσι, C 733 φυλαττόμενοι, μή τι τοῦ πλησίον ὕδατος αἱ μαχθεῖη ὡς μιαινοῦντες εἶτ' ἐπὶ μυρίκην ἢ δάφνην διαθέντες τὰ κρέα, ῥιβδοις λεπτοῖς ἐφάπτουσι οἱ Μαγοι καὶ ἐπαδουσιν, ἀποσπονδοντες ἔλαιον ὁμοῦ γιγλάκτι καὶ μελίτι κεκραμένον οὐκ εἰς πῦρ οὐδ' [1] ὕδωρ· ἀλλ' εἰς τοὐδάφος τας δ' ἐπῳδας ποιοῦνται πολὺν χρόνον ῥιβδοις μυρικίνων λεπτῶν δέσμην κατεχοντες

16 Ἐν δὲ τῇ Κιππαδοκίᾳ πολὺ γαρ [2] ἐκεῖ [3] ἐστι τὸ τῶν Μαγων φῦλον οἱ καὶ Ὁμοπαθεῖς καλοῦνται πολλὰ δὲ καὶ τῶν Περσικῶν θεῶν ἱερα, οὐδὲ μαχαιρᾳ θυουσιν, ἀλλὰ κορμῷ τινι, ἐς ὃν ἑπτερῳ τυπτοντες. ἔστι δὲ καὶ Πυραιθεια σηκοι τινες ἀξιολογοι· ἐν δὲ τουτοις μεσοις βωμος, ἐν ᾧ πολλη τε σποδος, καὶ πῦρ ἀσβεστον φυλαττουσιν οἱ Μαγοι· καὶ καθ' ἡμέραν δὲ εἰσιοντες, ἐπαδουσιν ὥραν σχεδον τι, προ τοῦ πυρος τὴν δεσμὴν τῶν ῥιβδων ἔχοντες τιαρας περικειμενοι πιλωτας, καθιεμενας ἑκατερωθεν μεχρι τοῦ καλυπτειν τα χειλη τας παραγναθιδας· ταυτὰ [4] δ' ἐν τοῖς τῆς Λεαίνιδος [5] καὶ τοῦ Ἡμωνου ἱεροῖς νενομισται· τουτων δὲ καὶ σηκοι εἰσι, καὶ ξυανον τοῦ Ἡμωνου πομπευει· ταυτα μεν οὖν ἡμεις ἑωρακαμεν, ἀκεῖνα δ' ἐν ταῖς ἱστορίαις λεγεται καὶ τὰ ἐφεξῆς·

[1] οὐδ' κ οὐχ other MSS
[2] Instead of γάρ, DA read μᾶλλον.
[3] ἐκεῖ Meineke, πεστὶ, ἐστὶ ἐκεῖ Jones, however, retains the ἐστὶ, following Groskurd and Kramer
[4] ταῦτά, Corais, for ταῦτα.
[5] Λεαίνιδος, Xylander, ναΐνιδος.

death. And to water they offer sacrifice by going to a lake or river or spring, where, having dug a trench sending towards them, they slaughter a victim, letting on their gods. Not any of the water near by should be made bloody, because of the belief that the blood would pollute the water; and they, putting pieces of meat on myrtle or laurel branches, the Magi touch them with wonder and sing and make incantations, pouring on mixtures of milk and honey, though not into fire or water, but upon the ground; and they carry on their incantations for a long time, holding in their hands a bundle of myrtle twigs.

5 In Cappadocia, for there the sect of the Magi, who are numerous, and Persians, is large, and in that country are also many temples of the Persian gods, the people do not sacrifice victims with a sword either, but with a kind of tree trunk, beating them to death as with a cudgel. There also are Persian these noteworthy enclosures, and in the midst of these there is an altar, on which there is a large quantity of ashes and where the Magi keep the fire ever burning. And there, entering, they make incantations for about an hour, holding before the fire their bundle of rods and wearing round their heads caps of felt, which reach down over their cheeks far enough to cover their lips. The same customs are observed in the temples of Anaitis and Omanus, and these temples also have sacred enclosures, and the people carry in procession a wooden statue of Omanus. Now I have set in this account [illegible] other things, as also what follows, are recorded in the histories.

[1] Fire-kindlers.

16. Εἰς γὰρ ποταμὸν οὔτ' οὐροῦσιν οὔτε νίπτονται Πέρσαι, οὐδὲ λούονται οὐδὲ νεκρὸν ἐμβάλλουσιν[1] οὐδ' ἄλλα τῶν δοκούντων εἶναι μυσαρῶν. ὅτῳ δ' ἂν θύσωσι θεῷ, πρώτῳ τῷ πυρὶ εὔχονται.

17. Βασιλεύονται δ' ὑπὸ τῶν ἀπὸ γένους· ὁ δ' ἀπειθῶν ἀπατμηθεὶς κεφαλὴν καὶ βραχίονα ῥίπτεται. γαμοῦσι δὲ πολλὰς καὶ ἅμα παλλακὰς τρέφουσι πλείους πολυτεκνίας χάριν. τιθέασι δὲ καὶ οἱ βασιλεῖς ἆθλα πολυτεκνίας κατ' ἔτος· τὰ δὲ τρεφόμενα μέχρι ἐτῶν τεττάρων οὐκ ἄγεται τοῖς γονεῦσιν εἰς ὄψιν. οἱ δὲ γαμοῦσι κατὰ τὰς ἀρχὰς τῆς ἐαρινῆς ἰσημερίας ἐπιτελοῦνται· παρέρχεται δ' ἐπὶ τοῦ θαλάμου, προφαγὼν μῆλον ἢ καμήλου μυελόν, ἄλλο δ' οὐδὲν τὴν ἡμέραν ἐκείνην.

18. Ἀπὸ δὲ πέντε ἐτῶν ἕως τετάρτου καὶ εἰκοστοῦ παιδεύονται τοξεύειν καὶ ἀκοντίζειν καὶ ἱππάζεσθαι καὶ ἀληθεύειν, διδασκάλοις τε λόγων τοῖς σωφρονεστάτοις χρῶνται, οἳ καὶ τὸ μυθῶδες πρὸς τὸ συμφέρον εἰωγοντες παραπλέκουσι, καὶ μέλους χωρὶς καὶ μετ' ᾠδῆς ἔργα θεῶν τε καὶ ἀνδρῶν τῶν ἀρίστων ἀναδιδοῦντες· συνάγουσι δ' εἰς ἕνα τόπον, ψοφῷ χαλκοῦ πρὸ ὄρθρου διεγείροντες ὡς ἐπὶ ἐξοπλισίαν ἢ θήραν· ταξάντες δ' ἀνὰ πεντήκοντα ἡγεμόνα τῶν βασιλέως τινὰ
C 734 παίδων αὐτοῖς ἢ σατράπου τρέχοντι κελεύουσιν ἕπεσθαι, χωρίον ἀφορίσαντες τριακόντα ἢ τετταρακόντα σταδίων. ἀπαιτοῦσι δὲ καὶ λόγον ἑκά-

[1] CDmax read ἐκβάλλουσιν.

16 For the Persians neither urinate nor wash themselves in a river, nor yet bathe therein or cast therein anything dead or any other thing that is considered unclean. And whatever god they offer sacrifice to him they first offer prayer with fire.

17 They are governed by hereditary kings. And he who is disobedient has his head and arms cut off and his body cast forth. The men marry many wives, and at the same time maintain several concubines for the sake of having many children. The king set forth prizes annually for those who have the most children, but the children are not brought into the presence of their parents until they are four years old. Marriages are consummated at the beginning of the vernal equinox, and the bridegroom passes to the bridal chamber, having first eaten an apple or a camel's marrow, but nothing else during that day.

18 From five years of age to twenty four they are trained to use the bow, to throw the javelin, to ride horseback and to speak the truth; and they use as teachers of science their wisest men, who also interweave their teachings with the mythical element, thus reducing that element to a useful purpose, and rehearse both with song and with the song the deeds both of the gods and of the noblest men. And these teachers wake the boys up before dawn by the sound of brazen instruments, and assemble them in one place as though for arming themselves or for a hunt, and then they divide the boys into companies of fifty, appoint one of the sons of the king or of a satrap as leader of each company and order them to follow their leader in a race, having marked off a distance of thirty or forty stadia. They require

στου μαθήματος, ἅμα καὶ μεγαλοφωνίαν καὶ πνεῦμα καὶ πλευρὰν ἀσκοῦντες, καὶ πρὸς καῦμα δὲ καὶ πρὸς ψῦχος καὶ ὄμβρους καὶ χειμῶνας διαβάσεις, ὥστ' ἄβροχα φυλάττειν καὶ ὅπλα καὶ ἐσθῆτα, καὶ ποιμαίνειν δὲ καὶ ἀγραυλεῖν καὶ καρποῖς ἀγρίοις χρῆσθαι, τερμινθῳ, δρυοβαλανοις, ἀχράδι. καλοῦνται[1] δ' οὗτοι Κάρδακες, ἀπο κλοπείας τρεφομενοι· καρδα γὰρ τὸ ἀνδρῶδες καὶ πολεμικὸν λέγεται. ἡ δὲ καθ' ἡμέραν δίαιτα ἄρτος μετὰ τὸ γυμνάσιον καὶ μάζα καὶ κάρδαμον καὶ ἁλῶν χονδρος καὶ κρέα ὀπτὰ ἢ ἑφθὰ ἐξ ὕδατος, ποτὸν δ' ὕδωρ. θηρεύουσι δὲ σαύνια ἀφ' ἵππων βάλλοντες καὶ τοξευματα καὶ σφενδονοῦντες[2] δεῖλης δὲ φυτουργεῖν καὶ ῥιζοτομεῖν ἀσκοῦσι καὶ ὁπλοποιεῖν καὶ λίνα καὶ ἄρκυς φιλοτεχνεῖν. οὐχ ἅπτονται δὲ τῶν θηρευμάτων οι παῖδες, ἀλλὰ κομιζειν οἴκαδε ἔθος. τίθεται δ' ὑπὸ τοῦ βασιλέως ἆθλα δρόμου καὶ τῶν ἄλλων τῶν[3] ἐν τοῖς πεντάθλοις. κοσμοῦνται δ' οἱ παῖδες χρυσῷ, τὸ πυρωπον τιθεμένων ἐν τιμῇ· διο οὐδὲ νεκρῷ προσφέρουσι, καθωπερ οὐδὲ τὸ πῦρ, κατὰ τιμήν.

[1] Meineke, following conj. of Cornis, Groskurd and Kramer, ejects the words καλοῦνται . . . λέγεται.
[2] σφενδονοῦντες, Meineke emends to σφενδονῶντες
[3] ἄλλων τῶν Meineke, following Groskurd, inserts.

[1] The tree is the *Pistacia terebinthus*.
[2] This statement appears to be an interpolation (see critical note).

them also to give an account of each lesson, at the same time training them in good speaking and in breathing, and in the use of their lungs, and also training them to endure heat and cold and rains, and to cross torrential streams in such a way as to keep both armour and clothing dry, and also to tend flocks and live outdoors all night, and eat wild fruits, such as pistachio nuts[1] acorns, and wild pears. These are called *ἀδύματα*, since they live on tuberry, for *ἀδύ* is [illegible] means the manly and warlike spirit.[2] Their daily food after their gymnastic exercises consists of bread, barley-water, cardamom,[3] grains of salt, and roasted or boiled meat, but they drink no water. They hunt by throwing spears from horseback and with bows and arrows, and later in the afternoon they are trained in the planting of trees and in the cutting and gathering of roots,[4] and in making weapons and in the art of making men clothes and hunters' nets. The boys do not touch the meat of wild animals, though it is the custom to bring them home. Prizes are offered by the king for victory in running and in the four other contests of the pentathlon.[5] The boys are adorned with gold, since the people hold in honour the fiery appearance of that metal, and on this account, in honour of its fiery appearance, they do not apply gold, just as they do not apply fire, to a dead body.

[1] The *Nuttarium arborum*, also called *Tragoselinum maior*. The plant, a kind of [illegible] grows at Persepolis, and its seeds are [illegible] and eaten like our mustard.

[2] [illegible] for [illegible]

[3] The pentathlon were (1) jumping, (2) discus-throwing, (3) running, (4) wrestling, and (5) javelin-throwing (if not boxing).

19 Στρατεύονται δὲ καὶ ἄρχουσιν ἀπὸ εἴκοσιν ἐτῶν ἕως πεντηκοντα, πεζοί τε καὶ ἱππεῖς· ἀγορᾶς δὲ οὐχ ἅπτονται, οὔτε γὰρ πωλοῦσιν οὔτ' ὠνοῦνται. ὑπλίζονται δὲ γέρρῳ ῥομβοειδεῖ, παρὰ[1] δὲ τὰς φαρέτρας σαγάρεις ἔχουσι καὶ κοπίδας, περὶ δὲ τῇ κεφαλῇ πίλημα πυργωτόν, θωραξ δ' ἐστὶν αὐτοῖς φολιδωτός. ἐσθῆς δὲ τοῖς ἡγεμοσι μὲν ἀναξυρὶς τριπλῆ, χιτὼν δὲ χειριδωτὸς διπλοῦς ἕως γονάτος, ὁ ὑπενδυτὴς μὲν λευκος, ἀιθινὸς δ' ὁ ἐπανω ἱματιον δε θέρους μὲν πορφυροῦν ἢ ἀνθινόν, χειμῶνος δ' ἀνθινόν, τιάραι παραπλήσιαι ταῖς τῶν Μήδων, ὑποδημα κοῖλον διπλοῦν· ταῖς δὲ πολλοῖς χιτὼν ἕως μεσοκνημίου καὶ διπλοῦς, ῥάκος δε συνδόνιόν τι περὶ τῇ κεφαλῇ· ἔχει δ' ἕκαστος τόξον καὶ σφενδόνην. δειπνοῦσι δὲ[2] πολυτελῶς Περσαι, τιθέντες καὶ ὁλομελῆ καὶ πολλὰ καὶ ποικίλα· κόσμος τε λαμπρος στρωμνῆς ἐκπωμάτων τε καὶ τῶν ἄλλων, ὥστε χρυσῷ καὶ ἀργυρῷ καταλάμπεσθαι.

20. Ἐν οἴνῳ τὰ μέγιστα βουλεύονται, καὶ βεβαιότερα τῶν ἐν νήψει τίθενται. τῶν κατὰ τὰς ὁδοὺς συναντώντων τοὺς μὲν γνωρίμους καὶ ἰσοτίμους φιλοῦσι προσιόντες[3] τοῖς δὲ ταπεινοτέροις παραβαλλουσι τὴν γνάθον καὶ δέχονται ταύτῃ τὸ φίλημα· οἱ δ' ἔτι ταπεινοτεροι προσκυ-
C 735 νοῦσι μονον. θαπτουσι δὲ κηρῷ περιπλασαντες τὰ σωματα, τους δὲ Μάγους οὐ θάπτουσιν, ἀλλ'

[1] E reads περί. [2] δέ omitted by all MSS except Ea.
[3] προσίοντες D, προσιόντας other MSS

19 They serve in the army and hold commands from twenty to fifty years of age both as foot-soldiers and as horsemen and they do not approach a market place, for they neither sell nor buy They arm themselves with a shortbowl, wicker shield and heavy quiver they have swords and spears and on their heads they wear a tiara or hat, and their breastplates are made of scales of iron The garb of the common soldiery consists of tunics, trousers, and of a dense tunic, with sleeves that reaches to the knees the under garment being white and the upper variegated In summer they wear a purple or red coverlet, but in winter a variegated one only, and their turbans are similar to those of the Magi, and they wear a deep dark shoe Most of the people wear a dense tunic down to the middle of the shin and a piece of cloth round the head, and each man has a bow and a sling Persons live in an extravagant manner serving whole armies in great numbers and of various kinds and their couches as also their drinking-cups and everything else are so beautifully ornamented that they gleam with gold and silver.

20 They carry on their most important deliberations when drinking wine and they regard decisions thus made as more lasting than those made when they are sober When they meet people on the streets, they approach and kiss those with whom they are acquainted and who are of equal rank, and to those of lower rank they offer the cheek and in that way receive the kiss, but those of still lower rank merely make obeisance They smear the bodies of the dead with wax before they bury them, though they do not bury the Magi but leave their

οἰνοβρώτους[1] ἐῶσι· τούτοις δὲ καὶ μητρίσι συνερχεσθαι πατριον νενόμισται. τοιαῦτα μὲν τὰ ἔθη.

21. Ἔστι δ' ἴσως καὶ ταῦτα τῶν ἐθίμων, ἃ φησι Πολύκριτος[2] ἐν γὰρ Σούσοις ἑκάστου τῶν βασιλέων ἐπὶ τῆς ἄκρας οἴκους πεποιῆσθαι οἰκήσεις καὶ θησαυρούς καὶ παραθήκας ὧν ἐπραττοντο φόρων, ὑπομνήματα τῆς οἰκονομίας· πράττεσθαι δ' ἐκ μὲν τῆς παραλίας ἀργύριον, ἐκ δὲ τῆς μεσογαίας ἃ φέρει ἑκάστη χώρα, ὥστε καὶ χρώματα καὶ φάρμακα καὶ τρίχα ἢ[3] ἐρέαν ἢ τι τοιοῦθ' ἕτερον καὶ θρέμματα ὁμοίως· τὸν δὲ διατιμήσαντα τοὺς φόρους Δαρεῖον εἶναι, τὸν[4] Μακροχείρα, καὶ κάλλιστον ἀνθρώπων, πλὴν τοῦ μικροῦ τῶν βραχιόνων καὶ τῶν πήχεων ἄπτεσθαι γὰρ καὶ τῶν γονάτων· τὸν δὲ πλείστου χρυσὸν καὶ ἄργυρον ἐν κατασκευαῖς εἶναι, νομίσματι δὲ οὐ πολλῷ πρὸς τε τὰς δωρεὰς ἐκεῖνα κεχαρισμένα νομίζειν μᾶλλον καὶ πρὸς κειμηλίων ἀπόθεσιν· τὸ δὲ νόμισμα τὸ πρὸς τὰς χρείας ἀρκοῦν ἱκανὸν εἶναι, κόπτειν δὲ πάλιν τὸ τοῖς ἀναλώμασι σύμμετρον.

22. Τὰ γὰρ οὖν ἔθη σωφρονικὰ τὰ πλείω· διὰ δὲ τὸν πλοῦτον εἰς τρυφὴν ἐξέπεσον οἱ βασιλεῖς, ὥστε πυρὸν μὲν ἐξ Ἄσσου τῆς Αἰολίδος μετηεσαν, οἶνον δ' ἐκ Συρίας τὸν Χαλυβωνίου, ὕδωρ δὲ

[1] οἰνοβρώτους C, οἰνοβότους ut, οἰνοβότους other MSS.
[2] C. M. Laet. Ind. Bas. Lex., p. 1037, would emend Πολύκριτος to Πολυκλείτος, cp. reference to Strab. xv. 3. 2.
[3] ἢ Kramer (mente Casaub.).
[4] τὸν Μακρόχειρα . . . γονάτων, Meineke, following conj. of Kramer, ejecta.

bodies to be eaten by birds, and these Magi, by ancestral custom, consort even with their mothers. Such are the customs of the Persians.

21 Perhaps also the following, mentioned by Polyaenus,[1] is one of their customs. He says that in Susa each one of the kings built for himself on the acropolis a separate habitation, treasure houses, and storage places for what tributes they each exacted, as in months of his own station, and that they exacted silver from the people on the sea-board, and from the people in the interior such things as each country produced, so that they also received dyes, drugs, hair, or wool, or something else of the kind, and likewise cattle; and that the king who arranged the separate tributes was Darius called the Long-armed, and the most handsome of men except for the length of his arms, for they reached even to his knees,[2] and that most of the gold and silver is used in articles of equipment, but not much in money, and that they consider those metals as better adapted for presents and for depositing in treasure-houses, and that so much coined money as suffices their needs is enough; and that they coin only what money is commensurate with their expenditures.

22 For their customs are in general temperate, but on account of their wealth the kings fell into such luxury that they sent for wheat from Assus in Aeolis, for Chalybonian wine from Syria, and for

[1] An error, apparently for Polyaenus, see critical note.

[2] This statement by Polyaenus is to be an [illegible] (see [illegible] Plutarch [illegible] Artaxerxes as having been surnamed Long-armed, been so his right arm was longer than the left, but the above statement in regard to Darius lacks corroboration.

ἐκ τοῦ Ἑωλαίου πωτῶν ἐλαφρότατον, ὥστ' ἐν Ἀττικῇ κοτύλῃ δραχμῇ ἀφυλκοτέρου εἶναι.

23 Συνέβη δὲ τοῖς Περσαις ἐνδοξοτάτοις γενέσθαι τῶν βαρβάρων παρὰ τοῖς Ἕλλησιν, ὅτι τῶν μὲν ἄλλων οὐδενὸς τῶν τῆς Ἀσίας ἄρξαντων Ἑλλήνων ἤρξαν, οὐδ' ἤδεισαν οὐδ' ἐκεῖνοι τούτους, οὐδ' οἱ Ἕλληνες τοὺς βαρβάρους, ἀλλ' ἐπὶ μικρὸν μόνον ἐκ τῆς πορρωθεν ἀκοῆς. Ὅμηρος γοῦν οὔτε τὴν τῶν Συρῶν οὔτε τὴν τῶν Μηδῶν ἀρχὴν οἶδεν· οὐδὲ γὰρ ἦν, Θήβας Αἰγυπτίας ὀνομάζων καὶ τὸν ἐκεῖ καὶ τὸν ἐν Φοινίκῃ πλοῦτον, τὸν ἐν Βαβυλῶνι καὶ Νίνῳ[1] καὶ Ἐκβατάνοις παρεσιώπησε. πρῶτοι δὲ Περσαι καὶ Ἑλλήνων ἐπῆρξαν, Λυδοὶ δὲ ἐπῆρξαν μέν, ἀλλ' οὔτε τῆς Ἀσίας ὅλης ἐπαρξάντες[2] ἀλλὰ μέρους τινὸς μικροῦ, τοῦ ἐντὸς Ἅλυος μόνον, καὶ ταῦτ' ἐπ' ὀλίγον χρόνον τὸν κατὰ Κροῖσον καὶ Ἀλυάττην. κρατηθέντες δ' ὑπὸ Περσῶν, εἰ καὶ τι τῆς δόξης ἦν αὐτοῖς, ἀφῃρέθησαν τοῦθ' ὑπ' ἐκείνων. Πέρσαι δ', ἀφ' οὗ κατέλυσαν τὰ Μηδῶν, εὐθὺς καὶ Λυδῶν ἐκράτησαν καὶ τοὺς κατὰ τὴν Ἀσίαν Ἕλληνας ὑπηκόους ἔσχον· ὕστερον δὲ καὶ διέβησαν
C 736 εἰς τὴν Ἑλλάδα, καὶ ἡττηθέντες πολλοῖς καὶ πολλάκις ἀγῶσιν,[3] ὅμως διετέλεσαν τὴν Ἀσίαν μέχρι τῶν ἐπὶ θαλάττῃ τόπων κατεχόντες, ἕως ὑπὸ Μακεδόνων κατεπολεμήθησαν.

[1] καὶ Νίνῳ. omitted by mss, Νιλῳ CDFkmnx, Ζοέσοι ε.
[2] ἐπάρξαντες, omitted by mss, Cocus and Meineke.

water from the Euleaeus, which is so far the lightest of all waters that an Attic cotyle[1] of it weighs a drachma less than other waters.

23 The Persians of course barbarians because he must form an analogy by Greeks because most of the other barbarians who lived Asia proper. Greater number were those persons subjected with the Greeks now yet the Greeks were the barbarians, except for a short time by Darius's journey. However, at any rate, [illegible] of the [illegible] of the Syrians, part of [illegible] of the Medes. [illegible] Lydians and [illegible] the [illegible] Persians [illegible] Susa and [illegible]. The Persians were [illegible] people to [illegible]. They [illegible] rule over [illegible] not [illegible] the [illegible] of Asia [illegible] over a small part of it. That [illegible] the Halys River and Cilicia for only a [illegible] in the time of [illegible] and [illegible]. However, [illegible] were [illegible] by the Persians [illegible] by them of [illegible] they had. The Persians, as much as they [illegible] the power of the Medes, [illegible] were [illegible] in Lydians and [illegible] their [illegible] in [illegible] Asia and [illegible] they even crossed [illegible] and [illegible] Persian [illegible] a [illegible] they continued to hold Asia as far as the [illegible] on the [illegible] they were [illegible] by the Macedonians.

[1] Nearly half a pint.

[illegible]

24. Ὁ μὲν οὖν εἰς τὴν ἡγεμονίαν καταστήσας αὐτοὺς Κῦρος ἦν· διαδεξαμενος δὲ τοῦτον Καμβύσης υἱὸς ὑπὸ τῶν Μάγων κατελύθη· τούτους δ' ἀνελόντες οἱ ἑπτὰ Πέρσαι Δαρείῳ τῷ Ὑστάσπεως παρέδοσαν τὴν ἀρχήν· εἶθ' οἱ ἀπὸ τούτου διαδεχομενοι κατέληξαν εἰς Ἄρσην, ὃν ἀποκτείνας Βαγῶος ὁ εὐνοῦχος κατέστησε Δαρεῖον, οὐκ ὄντα τοῦ γένους τῶν βασιλέων· τοῦτον δὲ καταλύσας Ἀλέξανδρος αὐτὸς ἦρξε[1] δέκα ἢ ἕνδεκα ἔτη· εἶτ' εἰς πλείους τοὺς διαδεξαμένους καὶ τοὺς ἐπιγόνους τούτων μερισθεῖσα ἡ ἡγεμονία τῆς Ἀσίας διελύθη· συνέμεινε δ' ὅσον πεντήκοντα ἐπὶ τοῖς διακοσίοις ἔτη. νῦν δ' ἤδη καθ' αὑτοὺς συνεστῶτες οἱ Πέρσαι βασιλέας ἔχουσιν ὑπήκοους ἑτέροις βασιλεῦσι, πρότερον μὲν Μακεδόσι, νῦν δὲ Παρθυαίοις.

[1] Instead of δέκα, Dk and Coraes read δώδεκα.

24. Now the man who established the Persians in their hegemony was Cyrus.[1] Cyrus was succeeded by his son Cambyses, who was deposed by the Magi. The Magi were slain by the Seven Persians, who then gave over the empire to Darius, the son of Hystaspes. And then the successors of Darius came to an end with Arses. Arses was slain by Bagoüs the eunuch, who set up as king another Darius, who was not of the royal family. Him Alexander deposed, and reigned himself for ten or eleven years. And then the hegemony of Asia was divided amongst his several successors and their descendants, and then dissolved. The hegemony of the Persians over Asia lasted about two hundred and fifty years. But now, though again organised into a state of their own, the Persians have kings that are subject to other kings, formerly to the kings of Macedonia, but now to those of the Parthians.

[1] Cyrus the Elder.

BOOK XVI

Ιγ'

I

1 Τῇ δὲ Περσίδι καὶ τῇ Σουσιανῇ συνάπτουσιν οἱ Ἀσσύριοι καλοῦσι δ' οὗτοι τὴν Βαβυλωνίαν καὶ πολλὴν τῆς κυκλάδος γῆς, ἧς ἐν μέρει καὶ ἡ Ἀτουρία ἐστὶν· ἐν ᾗπερ ἡ Νίνος καὶ ἡ Ἀπολλωνιάτις καὶ Ἕλυμαοι καὶ Παραιτικαὶ καὶ ἡ περὶ τὸ Ζάγρον[1] ὄρος Καλωνῖτις[2] καὶ τὰ περὶ τὴν Νίνον πεδία, Δολομηνὴ τε καὶ Καλαχηνὴ καὶ Λαζηνὴ καὶ Ἀδιαβηνὴ καὶ τὰ τῆς Μεσοποταμίας ἔθνη τὰ περὶ Ἀρροδιαίους καὶ τοὺς περὶ Νίσιβιν Μυγδόνας μέχρι τοῦ Ζαγάτου τοῦ κατὰ τὸν Εὐφράτην καὶ τῆς πέρας τοῦ Εὐφράτου πόλεις[3] ἣν Ἄραβες κατέχουσι, καὶ οἱ ἑξῆς ὑπὸ τοῦτον τὸν
C 737 λεγόμενοι Σύροι μέχρι Κιλίκων καὶ Φοινίκων καὶ Ἰουδαίων[4] καὶ τῆς θαλάττης τῆς κατὰ τὸ Αἰγύπτιον πέλαγος καὶ τὸν Ἰσσικὸν κόλπον.

2 Δοκεῖ δὲ τὸ τῶν Σύρων ὄνομα διατείνειν ἀπὸ μὲν τῆς Βαβυλωνίας μέχρι τοῦ Ἰσσικοῦ κόλπου, ἀπὸ δὲ τούτου μέχρι τοῦ Εὐξείνου τὸ παλαιὸν οἱ γοῦν Καππάδοκες ἀμφότεροι, οἵ τε πρὸς τῷ Ταύρῳ καὶ οἱ πρὸς τῷ Ποντῷ, μέχρι νῦν Λευκό-

[1] Ζάγρον E Ζάγρον Dietz Trechucke Corais.
[2] Καλωνῖτις Καλωνῖτις D Χαλωνῖτις other MSS.
[3] πολλή, Kramer, for πολλῆς.
[4] Ἰουδαίων in marg. FGa, for Ἀράβων Coraes writes οἱ Ἰουδαίοι καὶ Ἄραβες.

BOOK XVI

I

1 The country of the Assyrians borders on Persia and Susiana. The name is given to Babylonia and to much of the country adjacent which, in part, is also called Assyria, in which are Nineveh, Apollonia, the Parsiana, the Parachoase, the Chaonitis, in the neighbourhood of Mt. Zagrus, the plains in the neighbourhood of Nineveh, and Adiabene and Carrhene and Gordyene and Arbelene, and the tribes of Mesopotamia in the neighbourhood of the Gordyaeans and the Medes are in the neighbourhood of Nineveh as far as the *Zeugma*[1] of the Euphrates, as also much of the country on the far side of the Euphrates which is occupied by Arabians and those people who in a special sense of the term are called by the men of to-day Syrians, who extend as far as the Cilicians and the Phoenicians and the Judaeans and the sea that is opposite the Egyptian Sea and the Gulf of Issus.

2 It seems that the name of the Syrians extended not only from Babylonia to the Gulf of Issus but also in ancient times from the east to the Euxine. At any rate, both tribes of the Cappadocians, both those near the Taurus and those near the Euxine, have to the present time been called White

[1] *i.e.* "Assyria." [2] Bridge.

[illegible]

[illegible]

[illegible]

Syrians,[1] as though some Syrians were black, these being the Syrians who live outside the Taurus and when I say Taurus I am extending the name as far as the Armenian. When those who have written histories of the Syrian empire say that the Medes were overthrown by the Persians and the Syrians by the Medes they mean by the Syrians no other people than those who [illegible] the rule previous to the rise and Nineveh. Of these Syrians Ninus was the man who founded Nineveh in Assyria and his wife Semiramis was the woman who succeeded her husband and founded Babylon. I pass to general the mastery of Asia and as for Semiramis apart from her works at Babylon many others are said to be seen throughout almost the whole of that continent. I mean the monuments called the Monuments of Semiramis and works and the construction of roads across the mountains, the piers and of reservoirs for drawing water and of solid walls made of mountain stones of channels in rivers and seas and of rivers and harbours. And they say that to their successors their empire [illegible] of the emperors of Syria as far as Nineveh. But later the empire passed over to the Medes.

Now the city Nineveh was wiped out utterly after the new empire of the Syrians.[2] It was much greater than Babylon and was situated in the plain of Assyria. Assyria borders on the region of Arbela with the Lycus River lying between them. Now Arbela which was opposite to Babylonia belongs to that country and is the country on the

[1] [illegible] [2] Nineveh [3] [illegible]

* [illegible], [illegible] MS.

λοιπὸν τὰ τῆς Ἀτουρίας πεδία τῇ Νίνῳ περίκειται. ἐν δὲ τῇ Ἀτουρίᾳ ἐστὶ Γαυγάμηλα κώμη, ἐν ᾗ συνέβη νικηθῆναι καὶ ἀποβαλεῖν τὴν ἀρχὴν Δαρεῖον. ἔστι μὲν οὖν τόπος ἐπίσημος οὗτος καὶ τοὔνομα· μεθερμηνευθὲν γάρ ἐστι καμήλου οἶκος· ὠνόμασε δ' οὕτω Δαρεῖος ὁ Ὑστάσπεω, κτῆμα δοὺς εἰς διατροφὴν τῇ καμήλῳ τῇ συνεκπονησάσῃ μάλιστα τὴν ὁδὸν τὴν διὰ τῆς ἐρήμου Σκυθίας μετὰ τῶν φορτίων, ἐν οἷς ἦν καὶ ἡ διατροφὴ τῷ βασιλεῖ. οἱ μέντοι Μακεδόνες τοῦτο μὲν ὁρῶντες κώμιον εὐτελές, τὰ δ' Ἄρβηλα κατοικίαν ἀξιόλογον, κτίσμα ὄν, ὥς φασιν, Ἀρβήλου τοῦ Ἀθμονέως, περὶ Ἄρβηλα τὴν μάχην καὶ νίκην κατεφήμισαν καὶ τοῖς συγγραφεῦσιν οὕτω παρέδωκαν.

4. Μετὰ δὲ Ἄρβηλα καὶ τὸ Νικατόριον ὄρος (ὃ προσωνόμασεν Ἀλέξανδρος νικήσας τὴν περὶ Ἄρβηλα μάχην) ὁ Κάπρος ἐστὶ ποταμὸς ἐν ἴσῳ διαστήματι ὅσῳ καὶ ὁ Λύκος· ἡ δὲ χώρα Ἀρτακηνὴ[1] λέγεται. περὶ Ἄρβηλα δ' ἐστὶ καὶ Δημητριὰς πόλις· εἶθ' ἡ τοῦ νάφθα πηγὴ καὶ τὰ πυρὰ καὶ τὸ τῆς Ἀνέας[2] ἱερὸν καὶ Σαδράκαι, τὸ Δαρείου τοῦ Ὑστάσπεω βασίλειον, καὶ ὁ Κυπαρισσὼν καὶ ἡ τοῦ Κάπρου διάβασις, συνάπτουσα ἤδη Σελευκείᾳ καὶ Βαβυλῶνι. C 738

5. Ἡ δὲ Βαβυλὼν καὶ αὐτὴ μέν ἐστιν ἐν πεδίῳ, τὸν δὲ κύκλον ἔχει τοῦ τείχους τριακοσίων ὀγδοήκοντα πέντε σταδίων· πάχος δὲ τοῦ τείχους

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[1] Ἀρτακηνή [illegible]

[2] Ἀνέας, Xylander and Kramer emend to Ἀναίας; Corais conj. Ἀναΐτιδος.

far side of the I[illegible] because the plains of Atura, which surround [illegible] In Atura is a strage Geographica where Darius was conquered and met his end. Now this is a famous place, as is also its name which being interpreted means "Cambyses' House." Darius the son of Hystaspes is named as having given as an estate for the maintenance of the camels he used most on the long journey through the deserts of Scythia with the burdens containing sustenance and support for the king. However the Macedonians say that this was a chosen village but the Arbela was a military settlement founded, as it is said by Arbelus the son of Athamanes, announced that the battle and victory took place near Arbela and so transmitted their account to the historians.

4 After Arbela and Mt. Nicatorium[1] a name given to it by Alexander after his victory in the neighbourhood of Arbela, one comes to the Capros River which was at the same distance from Arbela as the Lycus. The country is called Arbaenia.[2] Near Arbela on the city Dereta as it is now one comes to the fountain of naphtha and to the fires and to the temple of Anea[3] and to Sandracae and to the royal palace of Darius the son of Hystaspes, and to Cyropolis and to the crossing of the Capros River, where, at last, one is come to Seleucia and Babylon.

5 Babylon, too, lies on a plain and the circuit of its walls is three hundred and eighty five stadia. The thickness of its wall is thirty two feet, the

[1] "Mount of Victory."
[2] Pliny [illegible] Arbaeni see 6. 1. 4 and 16. 1. 18.
[3] A [illegible] the same as the goddess Anaitis (cf. 11. 8. 4 and 16. 3. 15).

πολλῶν δυο καὶ τριακοντα. ὕψος δὲ τῶν μὲν μεσοπυργίων πηχεις πεντηκοντα, των δὲ πυργων εξηκοντα, ἡ δὲ παροδος ταις επὶ τοῦ τειχους ὥστε[1] τεθριππα ἐναντιοδρομεῖν αλλήλοις ῥαδιως. διοπερ των ἑπτὰ θεαματων λέγεται και τοῦτο και ὁ κρημαστὸς κῆπος, ἔχων ἐν τετραγώνῳ σχηματι ἑκαστῃ πλευραν τετταρων πλεθρων· συνεχεται δὲ ψαλιδωμασι καμαρωτοῖς, επὶ πεττῶν ιδρυμενοις κυθοειδῶν ἄλλοις επ' ἄλλοις· οι δὲ πεττοι κοιλοι πληρεις γῆς, ὥστε δεξασθαι φυτὰ δενδρων τῶν μεγιστων, εξ οπτῆς πλινθου και ἀσφαλτου κατεσκευασμενοι· και αὐτοι και αι ψαλιδες και τὰ καμαρωματα. ἡ δ' ἀνωτατω στεγη προεβασεις κλιμακωτὰς ἔχει, παρακειμενους δ' αὐταῖς και κοχλιας, δι ὧν το ὕδωρ ἀνῆγον εις τὸν κηπον ἀπο τοῦ Εὐφρατου συνεχῶς οἱ προς τοῦτο τεταγμενοι. ὁ γὰρ ποταμος διὰ μέσης ῥεῖ τῆς πολεως σταδιαῖος το πλατος· ἐπι δὲ τῷ ποταμῷ ὁ κῆπος. ἔστι δὲ καὶ ὁ τοῦ Βήλου τάφος αὐτοθι, νῦν μὲν κατεσκαμμενος Ξέρξης δ' αὐτον κατεσκασεν ὥς φασιν· ἦν δὲ πυραμις τετραγωνος ἐξ ὀπτῆς πλινθου, και αὐτὴ σταδιαια το ὕψος, σταδιαια δὲ καὶ ἑκαστη τῶν πλευρῶν· ἣν Ἀλεξανδρος ἐβουλετο ἀνασκευασαι, πολυ δ' ἦν ἔργον και πολλοῦ χρονου (αὐτὴ γὰρ ἡ χοῦς εἰς ἀνακαθαρσιν μυριαις ἀνδρασι δυεῖν μηνῶν ἔργον ἦν), ὥστ' οὐκ ἔφθη τὰ ἐγχειρηθὲν ἐπιτελέσαι· παρηχρημα γὰρ ἡ νόσος και ἡ τελευτὴ συνέτεσε τῷ βασιλεῖ.

[1] ὥστε Dübner, Corais, and Meineke, for ὡς.

height between the towers is fifty cubits;[1] that of the towers is sixty cubits; and the passage on top of the wall is such that four-horse chariots can easily pass one another; and it is on this account that this and the hanging garden are called one of the Seven Wonders of the World. The garden is quadrangular in shape, and each side is four plethra in length. It consists of arched vaults, which are situated, one after another, on checkered, cube-like foundations. The checkered foundations, which are hollowed out, are covered so deep with earth that they admit of the largest of trees, having been constructed of baked brick and asphalt—the foundations themselves and the vaults and the arches. The ascent to the uppermost terrace-roofs is made by a stairway; and alongside these stairs there were screws, through which the water was continually conducted up into the garden from the Euphrates by those appointed for this purpose. For the river, a stadium in width, flows through the middle of the city; and the garden is on the bank of the river. Here, too, is the tomb of Belus, now in ruins, having been demolished by Xerxes, as it is said. It was a quadrangular pyramid of baked brick, not only being a stadium in height, but also having sides a stadium in length. Alexander intended to repair this pyramid; but it would have been a large task and would have required a long time (for merely the clearing away of the mound was a task for ten thousand men for two months), so that he could not finish what he had attempted; for immediately the king was overtaken by disease and death. None of his successors

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[1] Cp. the account of Herodotus (1. 178), who gives much larger dimensions.

τῶν δ' ἕτερον οἴδεις ἐφρόντισεν· ἀλλὰ καὶ τὰ λοιπὰ ὀλιγωρηθὴ καὶ κατῃρίψαν τῆς πόλεως τὰ μὲν οἱ Πέρσαι, τὰ δ' ὁ χρόνος καὶ ἡ τῶν Μακεδόνων ὀλιγωρία περὶ τὰ τοιαῦτα, καὶ μάλιστα ἐπειδὴ τὴν Σελευκείαν ἐπὶ τῷ Τίγρει πλησίον τῆς Βαβυλῶνος ἐν τριακοσίοις που σταδίοις ἔτειχισε Σελεύκος ὁ Νικάτωρ. καὶ γὰρ ἐκεῖνος καὶ οἱ μετ' αὐτὸν ἅπαντες περὶ ταύτην ἐσπούδασαν τὴν πόλιν καὶ τὸ βασίλειον ἐνταῦθα μετῴκησαν καὶ δὴ καὶ νῦν ἡ μὲν γίγνοντο Βαβυλῶνος μείζων, ἡ δ' ἔρημος ἡ πολλὴ ὥστ' ἐπ' αὐτῇ μὴ ἂν ὀκνῆσαί τινα εἰπεῖν, ὅπερ ἔφη τις τῶν κωμικῶν ἐπὶ τῶν Μεγαλοπολιτῶν τῶν ἐν Ἀρκαδίᾳ·

ἐρημία μεγάλη ἐστὶν ἡ Μεγάλη πόλις.

C 739 διὰ δὲ τὴν τῆς ὕλης σπάνιν ἐκ φοινικείων ξύλων αἱ οἰκοδομαὶ συντελοῦνται καὶ δοκοῖς καὶ στύλοις· περὶ δὲ τοὺς στύλους στρέφοντες ἐκ τῆς καλάμης σχοινία περιτιθέασιν, εἶτ' ἐπαλείφοντες χρώμασι κατογρίφουσι, τὰς δὲ θύρας ἀσφάλτῳ· ὑψηλαὶ δὲ καὶ αὐταὶ καὶ οἱ οἶκοι, καμαρωτοὶ πάντες διὰ τὴν ἀξυλίαν. ψιλὴ γὰρ ἡ χώρα καὶ θαμινοδὴς ἡ πολλὴ πλὴν φοινικῶν· οὗτος δὲ πλείστος ἐν τῇ Βαβυλωνίᾳ, πολὺς δὲ καὶ ἐν Σούσοις καὶ ἐν τῇ παραλίᾳ τῇ[1] Περσίδι καὶ ἐν τῇ Καρμανίᾳ. κεραμὶς δ' οὐ χρῶνται· οὐδὲ γὰρ κατομβρούνται. παρατλήσια δὲ καὶ τὰ ἐν Σούσοις καὶ τῇ Σιτακηνῇ.

6. Ἀφωρισται δ' ἐν τῇ Βαβυλωνίᾳ[2] κατοικία

[1] τῇ, Meineke inserts.

cared for the matter, and even what was left of the city was neglected and thrown into ruins partly by the Persians and partly by time and by the indifference of the Macedonians to the arts of peace and and in particular after Seleucus Nicator had fortified Seleucia on the Tigris near Babylon at a distance of about three hundred stadia therefrom. For not only he, but also all his successors, were strongly interested in Seleucia and transferred the royal residence to it. Wherefore Seleucia at the present time has become larger than Babylon, whereas the greater part of Babylon is now desert, so that one would be justified in saying what one of the comic poets said in reference to the Megalopolitans in Arcadia: "The Great City is a great desert."[1] On account of the scarcity of timber they buildings are finished with beams and [illegible] of palm wood. They wind ropes of twisted [illegible] around the [illegible] and then they plaster it in and paint them with colours, though they coat the doors with asphalt. Both these and the private houses are built high, a being vaulted on account of the lack of timber for, with the exception of the palm tree, most of the country is bare of trees and bears shrubs only. The palm is most abundant in Babylonia, and is found in abundance in Susa and on the coast of Persis and in Carmania. They do not use tiles much on their houses, for they get no rain, and this is likewise the case both in Susa and Susiana.[2]

6. In Babylonia a settlement is set apart for the

1 "Megalopolis" means "Great City."
2 Strabo makes the same [illegible] in 15. 3. 1.

[illegible] Rawlinson, Loftus and Mitchell [illegible] in Babylonia.

τοῖς ἐπιχωρίοις φιλοσόφοις, τοῖς Χαλδαίοις προσηγορευομένοις, οἱ περὶ ἀστρονομίαν εἰσί τε πλείον προσποιοῦνται δὲ τινες καὶ γενεθλιαλογεῖν, οὓς οὐ παραδέχονται οἱ ἕτεροι. ἔστι δὲ καὶ φύλον τι τὸ τῶν Χαλδαίων καὶ χώρα τῆς Βαβυλωνίας ὑπ' ἐκείνων οἰκουμένη, πλησιάζουσα καὶ τοῖς Ἄραψι καὶ τῇ κατὰ Πέρσας λεγομένῃ θαλίττῃ. ἔστι δὲ καὶ τῶν Χαλδαίων τῶν ἀστρονομικῶν γένη πλείω· καὶ γὰρ Ὀρχηνοί τινες προσαγορεύονται καὶ Βορσιππηνοὶ καὶ ἄλλοι πλείονες, ὡς ἂν κατὰ αἱρέσεις, ἄλλα καὶ ἄλλα νεμόντες περὶ τῶν αὐτῶν δόγματα· μεμνῆνται δὲ καὶ τῶν ἀνδρῶν ἑνὸς οἱ μαθηματικοί, καθάπερ Κιδίνα τε καὶ Ναβουριανοῦ καὶ Σουδίνου· καὶ Σέλευκος δ' ὁ ἀπὸ τῆς Σελευκείας Χαλδαῖός ἐστι καὶ ἄλλοι πλείονες ἀξιόλογοι ἄνδρες.

7. Τὰ δὲ Βορσίππα ἱερὰ πόλις ἐστὶν Ἀρτέμιδος καὶ Ἀπόλλωνος, λιμόγειον μέγα· πληθύουσι δὲ ἐν αὐτῇ νυκτερίδες μείζους πολὺ τῶν ἐν ἄλλοις τόποις· ἁλίσκονται δ' αἱ βρῶσιν καὶ παρασκευάζονται.

8. Περιέχεται δ' ἡ χώρα τῶν Βαβυλωνίων ἀπὸ μὲν τῆς ἕω ὑπό τε Σουσιανῶν καὶ Ἐλυμαίων καὶ Παραιτακηνῶν· ἀπὸ δὲ τῆς μεσημβρίας ὑπὸ τοῦ Περσικοῦ κόλπου καὶ τῶν Χαλδαίων μέχρι Ἀραβίων τῶν Μεσηνῶν,[1] ἀπὸ δὲ τῆς ἑσπέρας ὑπό τε Ἀραβίων τῶν Σκηνιτῶν μέχρι τῆς Ἀδιαβηνῆς καὶ τῆς Γορδυαίας, ἀπὸ δὲ τῶν ἄρκτων ὑπό τε Ἀρμενίων καὶ Μήδων μέχρι τοῦ Ζαγρου καὶ τῶν περὶ αὐτὸν[2] ἐθνῶν.

[1] Μεσηνῶν. Letronne, for Ἀλεσηνῶν F, Ἀλεσηνῶν other Mss. so later ed. usq. [2] αὐτό, Jones, for αὐτά.

heal philosophers the Chaldaeans, as they are called, who are concerned mostly with astronomy but some of these, who are not approved of by the others, pretend to be genethlialogists.[1] There is also a tribe of the Chaldaeans, and a territory inhabited by them, in the neighbourhood of the Arabians and of the Persian Sea, as it is called. There are also several tribes of the Chaldaeans as astronomers. For example, some are called Orchenians, others Borsippenians, and several others by different names, as though divided into different sects which hold to various different dogmas about the same subjects. And the mathematicians make mention of some of these sects, as, for example, Seleucus and Naburianus and Sudines. Seleucus of Seleucia is also a Chaldaean, as are also several other noteworthy men.

7. Borsippa is a city sacred to Artemis and Apollo, and it manufactures [illegible] great quantities. It abounds in bats much larger in size than those in other places, and these bats are caught and salted for food.

8. The country of the Babylonians is surrounded on the east by the Susians and Elymaeans and Paraetacenians, and on the south by the Persian Gulf and the Chaldaeans as far as the Mesenian[2] Arabians, and on the west by the Arabians called Scenitae,[3] as far as Adiabene and Gerrhaea, and on the north by the Armenians and the Medes as far as the *Zagros* and the tribes about that river.

[1] i.e. to be astrologers, or to know how to cast horoscopes.
[2] Cf. "Mesene" in 2. 1. 31.
[3] "Tent-dwellers."

9 Διαρρεῖται δ' ὑπὸ πλείστων μὲν ποταμῶν ἡ χώρα, μεγίστων δὲ τοῦ τε Εὐφράτου καὶ τοῦ Τίγρεως· μετὰ γὰρ τοὺς Ἰνδικοὺς οὗτοι λέγονται δευτερεῖα κατὰ τὰ ἑῴα μέρη τῆς Ἀσίας οἱ ποταμοί. ἔχουσι δ' ἀνάπλους, ὁ μὲν ἐπὶ τὴν Ἴππον καὶ τὴν νῦν Σελευκείαν (ἡ δὲ Ἴππος κώμη ἐμπορίου τῶν ἀνελθόντων) ὁ δ' ἐπὶ Βαβυλῶνα, C 740 πλείστων ἢ τρισχιλίων σταδίων· οἱ μὲν οὖν Πέρσαι τοὺς ἀναπλοῦς ἐπιτηδεύσαντες κωλύειν θέλοντες, φόβῳ τῶν ἐξωθεν ἐφόδων καταφυγὰς χειροποιήτους κατεσκευάκεισαν· ὁ δὲ Ἀλέξανδρος ἀνάπλους ὅσους οἷός τε ἦν ἀνεκάθαρε, καὶ μάλιστα τοὺς ἐπὶ τὴν Ἴππον· ἐπεμελήθη δὲ καὶ τῶν διωρυγῶν πλημμυρεῖ γὰρ ὁ Εὐφράτης κατὰ τὴν ἀρχὴν τοῦ θέρους ἀπὸ τοῦ ἔαρος ἀνάξαντος· πολὺ τῆς ἐπὶ χώρας καὶ ἀπὸ τῆς Ἀρμενίας, ὥστε ἀνάγκη λιμνάζειν[1] καὶ κατακλύζεσθαι τὰς ἀρούρας εἰ μὴ διοχετεύοι τις τὰφρείαις καὶ διωρύξι τὸ ἐπιπλεῖστον τοῦ ῥοῦ καὶ ἐπιπολάζον ἔδωρ· καθάπερ καὶ ἐν Λιβύῃ τὸ τοῦ Νείλου· ἐντεῦθεν μὲν οὖν αἱ δωρεαὶ γεγένηνται· χρεὼν δὲ ἐστιν ὑπουργεῖν μετέλπῃ· βαθεῖα γὰρ ἡ γῆ καὶ μαλακὴ καὶ εὐεκδύτος, ὥστε καὶ ἀναιρεῖται ῥᾴστα ὑπὸ τῶν ῥευμάτων καὶ γεμεῖ τὰ πεδία πλήρη δὲ τὰς διωρύγας καὶ τὰ στόματα αὐτῶν ἐμφράττει ῥᾴστα ἡ χώα· οὕτω δὲ συμβαίνει πολλὰ τῶν ὑπαρχόντων τῶν ἰδιωτῶν εἰς τὰ ἔργα τῇ θαλάττῃ πεδία ἐπιπτόντων λιμένας ἀποτελεῖν καὶ ἄλλ' καὶ

[1] Meineke would omit καὶ. But according to Strabo's usage [illegible] with the [illegible] without it.

[2] ἀναπλεόντων Ms.

[illegible]

[illegible] (see critical note).

καλαμῶνας, ἐξ ὧν καλάμινα πλέκουσι πανταχοῦ σκεύη τὰ μὲν ὑγροῦ δεκτικὰ τῇ ἀσφάλτῳ περιαλειφόμενα, τοῖς δ' ἄλλοις ψιλοῖς χρώμενοι καὶ ἱστία δὲ ποιοῦνται καλάμινα, ψιλοῖς ἢ μετὰ περιπλέγματος.

10 Τὸ μὲν οὖν πανταχόθεν κοιλοῦν τὴν τοιαύτην πλεκτὴν οὐκ οἶδα τί ἐστιν τὸ δὲ τὴν δίκροκον προσφύσιν [illegible] ἀγαθὸν ἐστιν· ἡ δὲ δὶς θέσις αὐτῆς τὴν μὲν πολλὴν παρέχουσα ἐμφράξεις κωλύειν τὴν δὲ πλησμονήν, ὅμως ἡ χοῦν δοκεῖ ζητεῖν, τοιαύτην ἀποκαθαίρεσιν τῶν διωρύγων καὶ ἐξανοίξεις τῶν στομάτων· ἡ μὲν οὖν ἀποκαθαίρεσις ῥᾴδια· ἡ δὲ ἐμφράξις πολὺ χαλεπωτάτη· ἐκκόπτεται γὰρ οὖσα ἡ γε καὶ μαλακὴ τὴν ἐνεφορηθεῖσαν οὐκ ἀνομοίως χοῦν· ἀλλ' εἰς τοῦτο συνηφέλκεται κάλαμος καὶ ποῖαι διεστηκότα[1] τὰ στόμα· καὶ γὰρ καὶ τάχιστα δεῖ πρὸς τὸ τάχος κλεισθῆναι τὰς διώρυγας καὶ μὴ πᾶν ἐκκενοῦν ἐξ αὐτῶν τὸ ὕδωρ· ἐκπνεόντων γὰρ τῶν θερμῶν ἐκπνεόντων καὶ τῶν ποταμῶν τῶν νυκτῶν δὲ τῶν ἀπόκρουσιν οὐ δύνασθαι παρεχόντων· κατὰ καιρὸν δὲ δεῖ καὶ πλείστου τοῦ θέρους ἐμπνέοντος οἶδα ἡ χώρα καὶ κατάμετρα διαφόρου ὄντα ἢ τῷ πλήθει τῶν ἰλύων κατακλίζεσθαι τοὺς καρπούς, ἢ τῷ λεπτῷ τῷ ὑγρῷ εἰσφθείρεσθαι· ἅμα δὲ καὶ τοὺς ἀνωκλοῦς, πολὺ τὸ χρήσιμον ἔχοντας καὶ κυμαινομένους[1] ὑπ' ἀμφοτέρων τῶν λεχθέντων παθῶν, οὐκ οἶδα τί ἀναιροῦσιν, εἰ μὴ τάχυ μὲν ἐξανοιγοίτο[2] τὰ στόμα τῶν διωρύγων, τάχυ δὲ κλείοιτο

[1] διεστηκότα Meineke, for διεστηκότων P διεστηκότων other MSS.

[2] ἀλλ' ἐκκοπτόμενον all MSS, except P καὶ γάρ, before this word Meineke, from one, of Corais, inserts δὲ.

[illegible] all kinds of cockroaches are [illegible]. Some of these insects when [illegible] over with [illegible] [illegible] water, [illegible] the [illegible] used in [illegible] water. They also [illegible] [illegible], which are [illegible] to rush out of [illegible].

[illegible] prevent overflows of the Nile but [illegible] the [illegible] good [illegible] to allow the passage and [illegible] [illegible] to prevent most of the [illegible] by means of [illegible] effected by the [illegible] canal and the mouths [illegible] the [illegible] of the canals [illegible] but the [illegible] of [illegible] the [illegible] and support the [illegible] and [illegible] and make the mouth hard to [illegible]. And [illegible] there is also need of [illegible] in order to [illegible] the canal [illegible] and to prevent [illegible] from emptying out of [illegible]. [illegible] they [illegible] the [illegible] they [illegible] up the [illegible] and when the [illegible] cannot supply the [illegible] with water at the time needed [illegible] water is needed most in summer, when [illegible] and [illegible] and [illegible] are [illegible] by the abundance of water [illegible] are deserted by the [illegible] water. At the same time, the voyages inland with their many advantages were always being [illegible] by the two above-mentioned causes and it was necessary to correct the [illegible] when the mouths of the canals were [illegible] opened up and [illegible] and

[1] [illegible] Kramer [illegible] on the other side.

καὶ αἱ διώρυγες αἱ μετρικαζόμεν, ὥστε μήτε[1] πλεονάζειν ἐν αὐταῖς τὸ ὕδωρ μήτ' ἐλλείπειν.

C 741 11 Φησὶ δ' Ἀριστοβούλος τὸν Ἀλεξάνδρου αὐτὸν, ἀπαλείψαντα καὶ ἀνθερώσαντα τὸ σκάφος, ἐπισκευῆν καὶ ἀνακαθαίρειν τὰς διώρυγας μετὰ τοῦ πλήθους τῶν συνακολουθησάντων· ὡς δ' αὐτὰς καὶ τὰ στόμια ἐμφράττειν, τὰ δ' ἀνοίγειν καταχοῦσαντα δὲ μᾶλλον τὴν μιλίστα τεινούσαν[2] ἐπὶ τὰ ἕλη καὶ τὰς λίμνας τὰς πρὸ τῆς Ἀραβίας, δυσμεταχείριστον ἔχουσαν τὸ στόμα καὶ μὴ ῥᾴδιον ἐμφράττεσθαι δυναμένην διὰ τὸ εὐνέβατον καὶ μαλακόγειον, ἄλλο ἀνοῖξαι κοινὸν στόμα, ἀπὸ σταδίων τριακοσίων ὑπόμετρον λαμβάνοντα χωρίον, κἀκεῖ μεταγαγεῖν τὸ ῥεῖθρον· ταῦτα δὲ ποιεῖν, προνοούντα ἅμα καὶ τοῦ μὴ τὴν Ἀραβίαν δυσεισβόλον τελέως ὑπὸ τῶν λιμνῶν ἢ καὶ τῶν ἑλῶν ἀποτελεσθῆναι, κποιζούσας ἤδη διὰ τὸ πλῆθος τοῦ ὕδατος διανοεῖσθαι γὰρ δὴ κατεστάσθαι τὴν χώραν ταύτην καὶ στόλους καὶ ὁρμητήρια ἤδη κατεσκευάσθαι, τὰ πλοῖα τὰ μὲν ἐν Φοινίκῃ τε καὶ Κύπρῳ καὶ πηγνυμένων διαλυτὰ καὶ γομφωτὰ, ἃ κομισθέντα εἰς Θαψάκου σταθμοὺς[3] ἔνθα εἶτα τῷ ποταμῷ κατεκομισθέντας μέχρι Βαβυλῶνος, τὰ δ' ἐν τῇ Βαβυλωνίᾳ συμπηξάμενον τῶν ἐν τοῖς ἕλεσι καὶ τοῖς παραδείσοις κυπαρίττων· σπανὶς γὰρ ὕλης ἐνταῦθα· ἐν δὲ Κοσσαίοις καὶ ἄλλοις τισὶ μέρεσι τῆς ἐστιν εὐπορία. σκεψάσθαι μὲν οὖν αὐτὰ

[1] μήτε Corais for μηδέ
[2] τεινούσαν the ed. pro. for συντεινούσαν
[3] σταθμοὺς E, σταθμὸν other MSS and editors before Kramer.

[illegible] the canals were [illegible] so that the water [illegible]

[illegible] when [illegible] and [illegible] the one which [illegible] soft nature of the [illegible] a [illegible] with a [illegible] on account of [illegible] abundance of water [illegible] the form of a [illegible] of that [illegible] and [illegible] boats [illegible] and [illegible] from [illegible] the [illegible] and [illegible] other tribes. Now Alexander [illegible]

τοῦ πολέμου φησίν, ἐπειδὴ μόνοι τῶν ἁπάντων οὐ προσβεύσαιντο οἱ Ἄραβες ἐς αὐτόν, τὸ δ' ἀληθὲς ὀργομένου πάντων εἶναι κύριον καὶ ἐπεὶ δύο θεοὺς ἐκινεῖτο τιμᾶσθαι μόνους ὑπ' αὐτῶν, τόν τε Διὰ καὶ τὸν Διόνυσον, τοὺς τὰ κυριώτατα πρὸς τὸ ζῆν παρέχοντας, τρίτον ὑπολαβεῖν ἑαυτὸν τιμήσεσθαι, κρατήσαντα καὶ ἐπιτρέψαντα τὴν πάτριον αὐτονομίαν ἔχειν, ἣν εἶχον πρότερον. ταῦτά τε δὴ πραγματεύεσθαι περὶ τὰς διώρυγας τὸν Ἀλεξάνδρον καὶ τοὺς τάφους σκευωρεῖσθαι τοὺς τῶν βασιλέων καὶ δυναστῶν· τοὺς γὰρ πλείστους ἐν ταῖς λίμναις εἶναι.

12. Ἐρατοσθένης δέ, τῶν λιμνῶν μνησθεὶς τῶν πρὸς τῇ Ἀραβίᾳ, φησὶ τὸ ὕδωρ ἀπορουμένου διεξόδων ἀνοῖξαι πόρους ὑπὸ γῆς καὶ δι' ἐκείνων ὑποφέρεσθαι μέχρι Κοιλοσύρων· ἀναθλίβεσθαι δὲ εἰς τοὺς περὶ Ῥινοκόλουρα[1] καὶ τὸ Κάσιον ὄρος τόπους[2] καὶ ποιεῖν τὰς ἐκεῖ λίμνας καὶ τὰ βάραθρα. οὐκ οἶδα δ', εἰ πιθανῶς εἴρηκεν· αἱ γὰρ τοῦ Εὐφράτου παρεκχύσεις αἱ ποιοῦσαι τὰς πρὸς τῇ Ἀραβίᾳ λίμνας καὶ τὰ ἕλη πλησίον εἰσὶ τῆς κατὰ Πέρσας θαλάττης, ὁ δὲ διείργων ἰσθμὸς οὔτε πολὺς ἐστιν οὔτε πετρώδης, ὥστε
C 742 ταύτῃ μᾶλλον εἰκὸς ἦν βιάσασθαι τὸ ὕδωρ εἰς τὴν θάλατταν, εἴτ' ὑπὸ γῆς[3] εἴτ' ἐπιπολῆς, ἢ πλείους τῶν ἑξακισχιλίων σταδίων διανύειν, ἄνυδρον καὶ ξηρὸν οὔτω, καὶ ταῦτα ὁρῶν ἐν μέσῳ κειμένων,

[1] Ῥινοκόλουρα, Teschurke and Coraia, for Ῥινοκορόρα (see readings in 16. 2. 31 and 16. 4. 24).

as result of the war. Artemidorus says that the Arabians were the only peoples who did not send embassies to him [illegible] was [illegible] of [illegible] and when he learned that they worshiped two gods, Zeus and Dionysus, the gods who are [illegible] the most remote needs of life, he [illegible] that they would worship him as a god if he mastered them and [illegible] them to keep the ancestral [illegible] which they had had before. [illegible] Aretas [illegible] Aretas [illegible] this [illegible] canals and also [illegible] the tombs of the kings and potentates, most of which are situated among the lakes.

12 Eratosthenes, when he mentions the lakes near Arabia, says that when the water is deprived of exits [illegible] up underground passages and through these flows underground as far as the confines of Coele-Syria and that it is pressed up into the region of Iturea and Mt. Cassius and forms the lakes and [illegible] there. But I do not know whether or not this statement is plausible, for the sinuosities of the Euphrates which form the lakes near Arabia and the marshes are near the Persian Sea, but the [illegible] which separates them is rather large, nor must we [illegible] more than that the water forced its way into the sea in this region, whether under ground or on the surface, than that it traversed a distance of more than six thousand stadia through a country so waterless and dry and that too which mountains intervene, I mean Mt.

[a] [illegible], Corais, for [illegible].
[b] [illegible], Casaubon, and Corais.

τοῦ τε Λιβάνου καὶ τοῦ Ἀντιλιβάνου καὶ τοῦ Κασίου,[1] οἱ μὲν δὴ τοιαῦτα λέγουσι.

13. Πολυκλείτος δέ φησι μὴ πλημμυρεῖν τὸν Εὐφράτην διὰ γὰρ πεδίων φέρεσθαι μεγάλων, τὰ δ' ὄρη τὰ μὲν δισχιλίους ἀφεστῶτας σταδίους, τὰ δὲ Κασσαῖα μυλιὰς χιλίους, οὐ πάνυ ὑψηλά, οὐδὲ νιφόμενα σφοδρῶς οὐδ' ἀθρόαν ἐπιφέροντα τῇ χιόνι τὴν τῆξιν· εἶναι γὰρ καὶ τὰ ὕψη τῶν ὀρῶν ἐν[2] τοῖς ὑπὲρ Ἐκβατάνων μέρεσι τοῖς προσβορείοις· ἐν δὲ τούτοις πρὸς νότον σχιζόμενα καὶ πλατυνόμενα πολὺ ταπεινοῦσθαι, ἅμα δὲ καὶ τὸ πολὺ τοῦ ὕδατος ἐκδεχεσθαι τὸν Τίγριν καὶ αὐτὸς πλημμυρεῖν.[3] τὸ μὲν οὖν ὕστατον ῥηθὲν φανερῶς ἄτοπον· εἰς γὰρ τὰ αὐτὰ κατέρχεται πεδία. τὰ δε[4] λεχθέντα ὕψη τῶν ὀρῶν ἀνωμαλίαν ἔχει, πῇ μὲν ἐξηρμένα μᾶλλον τὰ βόρεια, πῇ δὲ πλατυνόμενα τὰ μεσημβρινά· ἡ δὲ χιὼν οὐ τοῖς ὕψεσι κρίνεται μόνον, ἀλλὰ καὶ τοῖς κλίμασι· τό τε αὐτὸ ὄρος τὰ βόρεια μέρη νιφεται μᾶλλον ἢ τὰ νότια, καὶ τὴν χιόνα συμμένουσαν ἔχει μᾶλλον ἐκεῖνα ἢ ταῦτα. ὁ μὲν οὖν Τίγρις ἐκ τῶν νοτιωτάτων μερῶν τῆς Ἀρμενίας, ἃ

[1] Κασίου, Tischucke, for Μασίου CDF, Μασίου ἄκρου, Κασίου Aid.

[2] ἐν, Coraes, for ἐπί.

[3] καὶ αὐτὸς πλημμυρεῖν (omitting τά after αὐτὸς) transferred by Meineke, from conj. of Kramer, from position after κατέρχεται πεδία (below).

[4] δέ, Meineke inserts, following conj. of Kramer.

[1] Eratosthenes' reference to "Rhinocolura" in connection with "Mt. Casius," shows that he meant the Mt. Casius near Aegypt and not the Syrian Mt. Casius. Eratosthenes, like other writers (Polybius 5. 80, Diodorus Siculus 1. 30,

Libanus and Mt. Antilibanus and Mt. Casius.[1] Such, then, are the accounts of Aristobulus and Eratosthenes.

13. Polycleitus, however, says that the Euphrates does not overflow; for, he says, it flows through large plains; and that, as for the mountains, some stand at a distance of two thousand stadia from it, but the Cossaean mountains at a distance of scarcely one thousand, and are not very high, are not covered very deeply with snow, and do not cause the snow to melt in great quantities; for, he says, the loftiest parts of the mountains lie in the region above Ecbatana, towards the north, but in the region towards the south they split, broaden out, and become much lower; and at the same time most of their waters are received by the Tigris and thus overflow the plains. But the last assertion is obviously absurd; for the Tigris flows down into the same plains as the Euphrates; and the above-mentioned heights of the mountains have different altitudes, the northern heights being more elevated in some places, whereas the southern broaden out in more places; but the quantity of snow is not determined merely by the heights, but also by their situations; and the same mountain has more snow in its northern parts than in its southern, and the snow continues longer in the former than the latter. Now the Tigris receives from the most southernmost parts of Armenia, which are

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and Josephus (1. 11) extended the name "Coele-Syria," which was properly [illegible] to include that part of Syria [illegible]. If so, quite apart [illegible] of Aristobulus' statement, he was [illegible] contemporary of Strabo.

[illegible]

14 Ἡ δὲ χώρα φασὶ [illegible] ἄλλη καὶ τὰς [illegible] τὰ δὲ ἄλλα τὰ τῶν φυλῶν ὀνόματα καὶ τὰς δόξας καὶ ἔθη καὶ [illegible] τὰ τῶν ἀνθρώπων τὰ τοιαῦτα τοῦτο δὲ [illegible] ἀπέχουσα τὰ χαλκεῖα γνωστὰ [illegible] τῶν αὐτόθεν [illegible] φασὶ δ' εἶναι [illegible] καὶ [illegible] C 783 [illegible] χρῶνται τῷ σιδήρῳ τὸ πλεῖστον τὰ δ' ἄλλα τοῦτο [illegible] τοῦτο τοῦ φανοῦ

15 Γίνεται δ' ἐν τῇ Βαδιάνοις καὶ δένδρεσι πολλὰ τῶν δὲ Καστορείων [illegible] ἐν τῇ Σουσίδι, ἡ δὲ ῥίζα, [illegible] τῇ

[1] [illegible]

[2] [illegible] Μόσχοι, [illegible] Ἀκί [illegible] conj. cf. Lobeck.

near Babylonia the water of the melted snows, which is not much, since it comes from the southern side, and this river would therefore be flooded less than the Euphrates, but the Euphrates receives the water from both parts and not merely from one mountain, but from many, as I made clear in my description of Armenia,[1] where I added the length of that river, giving first the length of its course in Greater Armenia and Lesser Armenia, and secondly its length from Lesser Armenia and Cappadocia through the Taurus as far as Thapsacus, where it forms the boundary between Lower Syria and Mesopotamia, and thirdly the rest of its length as far as Babylon and the ocean, a length, all told, of thirty-six thousand stadia. So much, then, for the canals.

14 The country produces larger crops of barley than any other country,[2] bearing three hundred fold, they say, and its other needs are supplied by the palm tree, for this tree yields bread, wine, vinegar, honey, and meal, and all kinds of woven articles are supplied by that tree; and the bronze smiths use the stones of the fruit instead of charcoal, and when soaked in water these stones are used as food for oxen and sheep which are being fattened. There is said to be a Persian song wherein are enumerated three hundred and sixty uses of the palm tree; and, as for oil, the people use mostly that of sesame, but this plant is rare in all other places.

15 Babylonia produces also great quantities of asphalt, concerning which Eratosthenes states that the liquid kind, which is called naphtha, is found in Susa, but the dry kind, which can be solidified, is

[1] See 11. 12. 3 and 11. 14. 2.
[2] Cf. 11. 4. 3 to 5. 1, and Herodotus I. 193.

[illegible]

[illegible]

[illegible]

Babylonia and that there is a fountain of this latter asphalt near the Euphrates River, and that when the river is at its flood at the time of the melting of the snows, the fountain of asphalt is also flooded and overflows into the river and that there large rocks of asphalt are formed which are suitable for buildings constructed of baked bricks. Other writers say that the liquid kind also is found in Babylonia. Now writers state in particular the great usefulness of the latter kind in the construction of buildings, but they say also that boats are woven with reeds and whatever covered with asphalt are impervious to water. The liquid kind, which they call naphtha, is of a singular nature, for if the naphtha is brought near fire it catches the fire, and if you smear a body with it and bring it near to the fire, the body begins to flame and it is impossible to quench these flames with water for they burn more violently when a great amount is used, though they can be smothered and quenched with mud, vinegar, alum, and bitumen. It is said that Alexander, for an experiment, poured some naphtha on a boy in a bath and brought a lamp near him and that the boy enveloped in flames, would have been nearly burned to death if the bystanders had not, by pouring on him a very great quantity of water, prevented the fire and saved his life. Poseidonius says of the springs of naphtha in Babylonia that some send forth white naphtha and others black and that some of these, I mean those that send forth white naphtha, consist of liquid sulphur and it is these that attract the flames, whereas the others send forth black naphtha, liquid asphalt, which is burnt in lamps instead of oil.

16. Πάλαι μὲν οὖν ἡ Βαβυλὼν ἦν μητρόπολις τῆς Ἀσσυρίας, νῦν δὲ Σελεύκεια, ἡ ἐπὶ τῷ Τίγρει λεγομένη. πλησίον δ' ἐστὶ κώμη, Κτησιφῶν λεγομένη, μεγάλη ταύτην δ' ἐποιοῦντο χειμάδιον οἱ τῶν Παρθυαίων βασιλεῖς, φειδόμενοι τῶν Σελευκέων, ἵνα μὴ κατασταθμεύοιντο ὑπὸ τοῦ Σκυθικοῦ φύλου καὶ στρατωτικοῦ. δυνάμει οὖν Παρθικῇ[1] πόλις ἀντὶ κώμης ἐστί, καὶ τὸ μέγεθος τοσούτῳ γε πλῆθος δεχομένη καὶ τὴν κατασκευὴν ὑπ' ἐκείνων αὐτῶν κατεσκευασμένη καὶ τὰ ὤνια καὶ τὰς τέχνας προσφόρους ἐκείνοις πεπορισμένη. εἰωθασι γὰρ ἐνταῦθα τοῦ χειμῶνος διαγειν οἱ βασιλεῖς διὰ τὸ εὔμερον θέρους δὲ ἐν Ἐκβατάνοις καὶ τῇ Ὑρκανίᾳ διὰ τὴν ἐπικράτειαν τῆς παλαιᾶς δοξῆς. ὥσπερ δὲ Βαβυλωνίαν τὴν χώραν καλοῦμεν, οὕτω καὶ τοὺς ἄνδρας τοὺς ἐκεῖθεν Βαβυλωνίους καλοῦμεν, οὐκ
C 744 ἀπὸ τῆς πόλεως, ἀλλ' ἀπὸ τῆς χώρας· ἀπὸ δὲ τῆς Σελευκείας ἧττον, κἂν ἐκεῖθεν ὦσι, καθάπερ Διογενὴς ὁ Στωϊκὸς φιλόσοφος.

17. Ἔστι δὲ καὶ Ἀρτεμίτα, πόλις ἀξιόλογος, διέχουσα πεντακοσίους τῆς Σελευκείας σταδίους, πρὸς ἕω τὸ πλέον, καθάπερ καὶ ἡ Σιτακηνή· καὶ γὰρ αὕτη, πολλὴ τε καὶ ἀγαθή, μέση[2] Βαβυλῶνος τέτακται καὶ τῆς Σουσίδος, ὥστε τοῖς ἐκ Βαβυλῶνος εἰς Σοῦσα βαδίζουσι διὰ τῆς Σιτα-

[1] Παρθικῇ, Kramer, for Παρθική.
[2] For μέση E reads μέχρι.

[illegible]

πηνίκ' ἡ αὐτοῦ ἔτασις πρὸς ὀνόματος πρὸς δὲ ἐστι, καὶ τοῖς ἐκ Σουσῶν εἰς τὴν μεσογαίαν τῆς Περσίδος διὰ τῆς Ὀξίας καὶ τοῦ ἐκ τῆς Ἱερείδος εἰς τὰ μέρη τῆς Καρμανίας· τῆς μὲν οὖν Καρμανίας ἐγκυκλοῦται πρὸς[1] ἑῴαν ἡ Περσίς, πολλὴ οὖσα· ταύτῃ δὲ συνάπτει ἡ Παραιτακηνὴ καὶ ἡ Κοσσαία μέχρι Κασπίων πυλῶν, ἀρίστα καὶ ληστρικὰ ἔθνη· τῇ δὲ Σουσίδι ἡ Ἐλυμαΐς[2] καὶ ἡ τῆς τραχείας ἡ πολλὴ καὶ ληστρικὴ· τῇ δὲ Ἐλυμαΐδι τὰ πέρι τὸν Ζάγρον καὶ ἡ Μηδία.

18 Κοσσαῖοι μὲν οὖν εἰσι τοξόται τὸ πλέον, καθάπερ καὶ οἱ συνεχεῖς ὀρεινοί, προσαμυνόμενοι καὶ χώραν γὰρ ἔχουσιν ἀλύπητον τε καὶ λυπρὰν ὅστ' ἐκ τῶν ἀλλοτρίων ἀναγκάζονται ζῆν· ἀνάγκη δὲ καὶ ἰσχύειν· ἄνωθεν γὰρ εἰσι μαχιμοι· τοὺς γοῦν Ἐλυμαΐους ἐνεμάχουν μυρίοις καὶ τρισχιλίοις, πολεμοῦντες πρός τε Βαβυλωνίους καὶ Σουσιανοὺς· οἱ δὲ Παραιτακηνοὶ μᾶλλον μὲν τῶν Κοσσαίων ἐνιμελοῦνται γῆς· ὅμως δὲ καὶ αὐτοὶ ληστρικοὶ ἐνεστιν καὶ ἰσχυροί· Ἐλυμαῖοι δὲ καὶ μείζω τούτων κεκτῆνται χώραν καὶ ποικιλωτέραν· δοκεῖ μὲν οὖν ἀγαθὴ γεωργοῦν ἔχει τοὺς ἐποικοῦντας, ἡ δ' ὀρεινὴ στρατιώτας τρέφει, τοξότας τοὺς πλείστους· πολλὴ δὲ οὖσα πολὺ καὶ τὸ στρατιωτικὸν παρέχεται· ὅστε καὶ ὁ βασιλεὺς αὐτῶν δύναμιν κεκτημένος μεγάλην ἐνὸς ἀξιοῖ τῷ τῶν Παρθυαίων βασιλεῖ παραπλήσιος εἶναι

[1] Before ἑῴαν Meineke from conj. of Groskurd inserts ἑκατέρων καὶ

[2] Ἐλυμαΐς, the editors, for Ἐλυμαῖοι F Ἐλυμαῖοι other MSS

east; and the journey for people travelling from [illegible] the country of Persis through [illegible], and [illegible] Persis [illegible] in the case of [illegible] of [illegible]. Now [illegible] Persis, which is a large [illegible] on [illegible] are Paraeta[illegible] as far as the Caspian Gates, which is [illegible] by mountaineers and predatory tribes. And [illegible] and bordering [illegible] are Media and the region of the Zagrus.

6. Now the Cossaeans, like the neighbouring mountaineers, are for the most part bowmen, and are always out on foraging expeditions; for they have a country that is small and barren, so that they must needs live at the expense of the other tribes. And they are of necessity a powerful people, for they are all fighters; at any rate, thirteen thousand Cossaeans joined the Elymaeans in battle, when the latter were warring against both the Babylonians and the Susians. But the Paraetaceni are more interested in agriculture than the Cossaeans, but still even they themselves do not abstain from brigandage. The Elymaeans possess a larger and more diversified country than the Paraetaceni. Now all of their country that is fertile is inhabited by farmers, whereas the mountainous part of it is a nursery of soldiers, mostly bowmen; and since the latter part is extensive, it can furnish so large a military force that their king, since he possesses great power, refuses to be subject to the king of

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¹ [illegible] the editors, for [illegible].

ἄλλοις ὑπήκοοι εἶναι· ὁμοίως δὲ[1] καὶ πρὸς τοὺς Μακεδόνας ὕστερον τοὺς τῆς Συρίας ἄρχοντας διέκειτο· Ἀντίοχον μὲν οὖν τὸν Μέγαν τὸ τοῦ Βηλοῦ σύλαν ἱερὸν ἐπιχειρήσαντα ἀπεῖλον ἐπιθέμενοι καθ' αὑτοὺς οἱ πλησιόχωροι βάρβαροι· ἐκ δὲ τῶν ἐκείνῳ συμβάντων παιδευθεὶς ὁ Παρθυαῖος χρόνοις ὕστερον ἀφαιρεῖται τὰ ἱερὰ πλούσια παρ' αὐτοῖς· ὁρῶν δ' ἀπειθοῦντας, ἐμβάλλει μετὰ δυνάμεως μεγάλης, καὶ τὸ τε τῆς Ἀθηνᾶς ἱερὸν εἷλε καὶ τὸ τῆς Ἀρτέμιδος, τὸ Ἄζαρα,[2] καὶ ἦρε τάλαντα μύρια γαζαν· ἠμύνθη δὲ καὶ πρὸς τῷ Ἱλλυφαίῳ ποταμῷ Σελευκεία, μεγάλη πόλις· Σολόκη δ' ἐκαλεῖτο πρότερον, τρεῖς δ' εἰσὶν εἰς τὴν χώραν εἰσφυεῖς εἰσβολαί· ἐκ μὲν τῆς Μηδίας καὶ τῶν περὶ τὸν Ὑδάσπην τόπων διὰ τῆς Μασσαβατικῆς, ἐκ δὲ τῆς Σουσίδος διὰ τῆς Γαβιανῆς· ἐπαρχίαι δ'
C 745 εἰσὶν αὗται τῆς Ἐλυμαΐδος ἥ τε Γαβιανὴ καὶ ἡ Μασσαβατικὴ· τρίτη δ' ἐστὶν ἡ ἐκ τῆς Περσίδος· ἔστι δὲ καὶ Κορβιανὴ[3] ἐπαρχία τῆς Ἐλυμαΐδος· ὅμοροι δ' εἰσὶ τούτοις Σαγάρτιοί τε καὶ Σιλακηνοὶ δυναστείαι μικραί· τοσαῦτα μὲν καὶ τοιαῦτα ἔθνη πρὸς ἕω τὰ ὑπερκείμενα τῆς Βαβυλωνίας· πρὸς ἄρκτον δὲ τὴν Μηδίαν ἔφαμεν καὶ τὴν Ἀρμενίαν· ἀπὸ δὲ δύσεως ἐστιν ἡ Ἀσιαβηνὴ καὶ ἡ Μεσοποταμία.

[1] Kramer con, that the words καὶ πρὸς τοὺς Πέρσας have fallen out after ὁμοίως δέ

[2] For τὸ Ἄζαρα F reads τὸ Ἄζαρα. Tzschucke and Groskurd, from conj. of Casaubon, read τὸ Ζαρα. Cf. the τὸ Ἄζαρα in 11. 14. 3.

[illegible] the Parthians to the river Indus, and the [illegible] king was [illegible] to [illegible] the Massagetans who [illegible] later [illegible] Now when Antiochus [illegible] to [illegible] the temple of Bel [illegible] barbarians [illegible] by them [illegible] [illegible] Indeed [illegible] the king of Parthia [illegible] warned by what had happened to Antiochus [illegible] the temple [illegible] [illegible] made [illegible] a [illegible] [illegible] called Sacae and [illegible] [illegible] And [illegible] near the [illegible] [illegible] [illegible] Sacae. There are [illegible] [illegible] [illegible] Massagetae [illegible] [illegible] Massagetae [illegible] [illegible] [illegible] Persian [illegible] [illegible] [illegible] the Sagartii and the [illegible] [illegible] [illegible] people [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible] towards the east. [illegible] and have said: Medes and Assyria are [illegible] [illegible] and Armenia and Mesopotamia are [illegible] on the west.

[illegible] suggests that the [illegible] the Persians and [illegible] [illegible]

[illegible]

19 Τὴν μὲν οὖν Ἀλεξάνδρειαν πλουσίαν τιθέασι, καὶ αὐτὴν τὴν Βερενικίδα μέν φασιν οὖσαν, ἔχουσαν δ' ἄμφω λιμένας ἄριστα λίμενα τὸν μὲν καὶ τὴν Ἀρσινοῖτιν προσαγορευόμενον τὸν τῆς Μαρείας καὶ τὴν Ἀρσινοῖτιν, τρίτον δὲ Βερενικίδος τὸν μετὰ τοὺς ἄλλους τοῦ τάφου τοῦ τοῦτον διοικοῦντος ἐξ ἀρχῆς ἐπωνυμίαν· ἔστι δ' αὐτὸς ἐν τῷ ἀνοίγματι τῷ ἐπὶ τὴν θάλατταν τὴν ἀνοικοδομήσαντος τὴν μεγάλην ἐπιφάνειαν καὶ τοῦτο καὶ μέχρι τῆς τοῦ Πανδίονος ἐπιφανείας διήκοντα· τοῦ μὲν οὖν Μαρείου καὶ τοῦ Βερενικίου ἐπιμήκεις ἐστὶν αἱ τοῦ δ' Ἀρσινοῖτιν εἰδὸς ἄπαξ· ἀλλ' ἔχουσι μὲν τὴν τετρακοσίων σταδίων ἀπὸ στόματος δ' οὐχ ὁλόκληρον ἀλλ' ἡ μὲν ἰσθμοῦ καὶ τριακοσίων ἀποτεμνόμενον αὐτὸν ἀπὸ τοῦ Ἀρσινοΐτου πόντου· ἡ μὲν οὖν Ἀλεξάνδρεια τοιαύτη· κατοικοῦνται δ' αἱ Ἀλεξάνδρεια καὶ Σαλαμῖνος[1] πρὸς τὸν τῆς Μεσοποταμίας τρόπον ἐφ' ἑτέρου καὶ τῶν τριῶν μεσημβρινῶν ἀπὸ τοῦ μικροῦ τριγώνου τὸ λεγόμενον πρὸς τοῖς ἑῴοις τοῦ τε Ἀρσινοΐτου

20 Τὰ μὲν οὖν ἐν τοῖς Πανικοῖς ἔθνη ἐν τῷ καθεστῶτι τρεῖς ἀνδρὸς ἐκφόρους ἔχουσιν ἀρχοντας φυλῶν· οἱ τῆς ἐπιτιμήσεως ἐν τῷ ἔθνει ἀνάγκη ἐστὶ τὸ κλῆρον ἀποφαίνεσθαι τοῖς ἐπιφανεστάτοις καὶ τῆς ἀντιμετρήσεως πρώτοις· αὐτοὶ μὲν οἱ ἐν ζεύγεσι τελοῦντες ἀνδρὸς δ' ἐν μιᾷ ἡμέρᾳ ἀλλήλοις, ἐπιδιαιρούντες[2] εἰρηνικῶς ἑκάστοις χωρὶς ἀρόσεων δὲ λαμβάνεται πρὸς ἀγγείου τινὸς

[1] The words καὶ Σαλαμῖνος are suspected by Kramer and rejected by Meineke.

[2] ἐπιδιαιρούντες (Groskurd) for ἐπιδιαιρούμενοι.

19. Now as for Adiabene, the most of its inhabitants are [illegible] and therefore it has a part of Armenia, which has a part of its own; and to some extent borders also on Armenia. For the Medes and the Armenians, and that is the Babylonians, the three greatest of the tribes in that part of the world, were so constituted from the beginning and continued to be that a [illegible] custom for each they would attack one another and [illegible] become [illegible]. And this continued down to the supremacy of the Parthians. Now the Parthians rule over the Medes and the Babylonians, but they have never once ruled over the Armenians, [illegible] the Armenians and have been attacked many times, but they could not be overcome by force; [illegible] attacks [illegible] as I have stated in my description of Armenia.[1] Such then is Adiabene, and the Arabians are [illegible].[2] But I shall next describe Mesopotamia and the tribes on the south, after briefly going over the accounts given of the customs of Assyria.

20. Now in general their customs are like those of the Persians, but it is a custom peculiar to them to appoint three wise men as [illegible] of each tribe, who present in public the marriageable girls and give them by auction to the bridegrooms, always seeing first those who are the more highly prized. Thus marriages are contracted, and every time they have intercourse with one another they [illegible] and go out each apart from the other to offer incense, and in the morning they bathe themselves before

[1] See 12. 14. 15.

[2] i.e. "Sons [illegible]." But the name is [illegible] and [illegible] [illegible].

ἀψασθαι περιπλήσιος γὰρ ὥσπερ ἀπὸ πεπρῶ τὸ λουτρὸν ἐν δίκῃ ἐστὶν οὕτω καὶ ἀπὸ συνουσίας πᾶσαις δὲ ταῖς Βαβυλωνίαις ἔθος κατά τι λουτρὸν ξένῳ μιγνύσθαι, πλὴν τὴν Ἀφροδίτην ἀφιερωμέναις μετὰ πολλῆς θεραπείας καὶ ὄχλου θεωμένοις δ' ἱστάσαι ἐπίστη ὁ δὲ πρόσωπον καταθεὶς ἐπὶ τὰ γόνατα, ὅσον κάλλος ἔχει ἀρχαῖον, συγχεῖται, ὄπισθεν τοῦ τεμένους ἀπαντῶν τὸ δ' ἀρχαῖον ἱερὸν τῆς Ἀφροδίτης νομίζεται ἀρχεῖα δ' ἐστὶ τρία, τὸ τῶν ἀφικομένων ἤδη τὸ τῶν στρατιωτῶν καὶ τὸ τῶν ἐπιφανεστάτων C 746 καὶ τὸ τῶν γερόντων. χωρὶς τοῦ ὑπὸ τοῦ βασιλέως καθιστάμενον. τούτων δ' ἐστὶ τὸ τῶν παρθένων ἐκδίδοναι καὶ τὸ τῆς πρώτης τῶν μοιχείας διαιτᾶν ἕνεκα ἄλλου[1] δὲ τὸ τῆς τῶν κλοπῶν τρίτου[2] τὸ πρὸ τῶν βασιλέων. τοὺς δ' ἁρπαστοὺς εἰς τὰς τριόδους ἐκτιθέντες πυνθάνονται τῶν παριόντων, εἴ τις τὸ ἔχοι λάτριν τοῦ παιδὸς ἐκείνου τε ἐστὶν οὕτω κακὸς τῶν παρ' ἡμῖν. ἐὰν ἐντύχῃ εἴ τι φρόνει σωτήριον, ὑποτίθεται ἐσθῆτ' δ' αὐτοῖς ἐστι χιτὼν λινοῦς ποδήρης καὶ ἐπενδύτης ἀρίστου ἱμάτιον λευκόν, κόμη μακρὰ[3] ὑποστῆμα ἐμβάδι ὁμοίον. φορεῖσι δὲ καὶ σφραγῖδα καὶ σκῆπτρον οὐ λίτον ἀλλ' ἐπίσημον ἔχον ἔπωνυμον ἢ ῥόδον ἢ κρίνον ἢ τι τοιοῦτον ἀλειφόμενοι δ' ἐκ τοῦ σησάμου θρηνοῦσι δὲ τοὺς ἀποθανόντας, ὡς Αἰγύπτιοι καὶ πολλοὶ τῶν ἄλλων θάπτουσι δ' ἐν μελίτι, κηρῷ περιπλα

[1] ἄλλῳ CDFΛπον.
[2] τρίτου [illegible] ἐστ τρίτου.
[3] μακρά, Coraïs, for μακρά.

they touch any vessel. For just as ablution is customary after touching a corpse, so it is customary after [illegible]. [illegible] have a custom of having [illegible] with a [illegible] the women going to a temple of Aphrodite was a great outrage and [illegible] and cast [illegible] with a [illegible] moral [illegible]. [illegible] women taken [illegible] from the sacred [illegible] a [illegible] amount of money upon her [illegible] and [illegible] intercourse with [illegible] of the money to [illegible] sacred to Aphrodite. [illegible] have [illegible] the [illegible] of those who are [illegible] from [illegible] province are that of the most famous [illegible] of [illegible] apart from [illegible] appeared [illegible] the [illegible]. It is the duty of the [illegible] to [illegible] a [illegible] marriage and to pass [illegible] in cases of [illegible] and the duty of [illegible] to pass [illegible] in cases of theft and of a third to [illegible] in cases of [illegible]. They pass the [illegible] three roads meet and question those who pass by on the chance [illegible] one has a [illegible] for the [illegible] and no one of those who pass [illegible] to suggest [illegible] where he [illegible] with them if he has [illegible] in mind. Their clothing consists of a [illegible] reaching to the feet [illegible] made of [illegible] and a white [illegible] they wear their hair long and use a [illegible] to [illegible] a [illegible]. They wear [illegible] and carry a staff that is not plain but has a design [illegible] or rose or [illegible] of the [illegible] and they [illegible] themselves with [illegible], and they bewail the dead [illegible] and many other nations, and they bury their dead in [illegible] first [illegible]

[illegible] τρεῖς δ' εἰσὶ φάραγγες [illegible] [illegible] [illegible] [illegible] κατὰ τὴν [illegible].

21. Ἡ Μεσοποταμία δ' ἀπὸ τοῦ συμβεβηκότος ὠνόμασται· εἴρηται δ' ὅτι κεῖται μεταξὺ τοῦ Εὐφράτου καὶ τοῦ Τίγριος, καὶ διότι ὁ μὲν Τίγρις τὸ ἑωθινὸν αὐτῆς μόνον κλύζει πλευρόν, τὸ δ' ἑσπέριον καὶ νότιον ὁ Εὐφράτης· πρὸς ἄρκτον δὲ ὁ Ταῦρος ὁ τοὺς Ἀρμενίους διορίζων ἀπὸ τῆς Μεσοποταμίας. τὸ μέγιστον μὲν οὖν ἀφίστανται διάστημα ἀπ' ἀλλήλων τὸ πρὸς τοῖς ὄρεσι· τοῦτο δ' ἂν εἴη τὸ αὐτὸ ὅπερ εἴρηκεν Ἐρατοσθένης, τὸ ἀπὸ Θαψάκου καθ' ὃ ἦν τὸ ζεῦγμα τὸ τοῦ Εὐφράτου τὸ παλαιόν, ἐπὶ τὴν τοῦ Τίγριος διάβασιν καθ' ἣν διέβη Ἀλέξανδρος αὐτόν, δισχιλίων τετρακοσίων· τὸ δ' ἐλάχιστον μικρῷ πλέον τῶν διακοσίων κατὰ Σελεύκειάν που καὶ Βαβυλῶνα. διαρρεῖ δ' ὁ Τίγρις τὴν Θωπῖτιν καλουμένην λίμνην κατὰ πλάτος μέσην· περαιωθεὶς δ' ἐπὶ θάτερον χεῖλος κατὰ γῆς δύεται μετὰ πολλοῦ ψόφου καὶ ἀναφυσημάτων· ἐπὶ πολὺ δ' ἐνεχθεὶς ἀφανὴς ἀνίσχει πλησίον τῆς Γορδυαίας· οὕτω δὲ σφοδρῶς διέξεισι τὴν λίμνην, ὥς φησιν Ἐρατοσθένης, ὥστε ἁλμυρὰν αὐτὴν οὖσαν καὶ ἄνιχθυν γλυκεῖαν κατὰ τοῦτ' εἶναι[1] τὸ μέρος καὶ ῥοώδη καὶ ἰχθύων πλήρη.

22. [illegible] [illegible] δ' [illegible] [illegible] ἡ συναγωγὴ τῆς Μεσοποταμίας καὶ πλοίῳ τινὶ ἔοικε· ποιεῖ δὲ τὸ πλεῖστον τῆς περιφερείας ὁ Εὐφράτης

[1] ἔστι, Corais, for εἶναι.

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[1] i.e. "a country between rivers."

[2] 11. 14. 2.

them with wax. But three of these tribes have no [illegible] and live [illegible] and are [illegible] [illegible] similar to that of the nomads of Gedrosia.

7 Mesopotamia[1] has its name from what is the fact in the case. As I have stated,[2] it lies between the Euphrates and the [illegible] and has [illegible] [illegible] to western and [illegible] [illegible] the north in the [illegible] which separates Armenia from Mesopotamia. Now the greatest distance [illegible] the two rivers are [illegible] in the [illegible] towards the [illegible] and the [illegible] [illegible] that stated by Eratosthenes. I mean that from Thapsacus [illegible] the [illegible] to the crossing of [illegible] [illegible] [illegible] [illegible] the shortest distance between the two rivers is somewhere in the neighbourhood of [illegible] and Bagdad, slightly more than two hundred stadia. The [illegible] of the [illegible] of [illegible] Thapsacus, and [illegible] in the [illegible] and after traversing it in the [illegible] [illegible] with a broad bank [illegible] [illegible] flowed for a considerable distance [illegible] [illegible] and it traverses the [illegible] [illegible] [illegible] thence says that although the [illegible] [illegible] [illegible] and without fish [illegible] in this part it is fresh, [illegible] and is found fish.

12 Mesopotamia [illegible] shape resembling to a [illegible] and the shape of [illegible] [illegible] and the greatest part of to prosperity is formed by the Euphrates. The

[illegible]

C 747 [illegible]

21 [illegible]

[illegible]

24 [illegible]

[illegible]

[illegible]

[

distance from Thapsacus to Babylon as [illegible] hence states it to be [illegible] hundred stadia, and that from the *Zeugma* at Commagene, where Mesopotamia begins, to Thapsacus, is not less than two thousand stadia.

21 The country alongside the [illegible] is rich fertile, the parts of it near the [illegible] *Zeugma* [illegible] present *Zeugma* at [illegible] and [illegible] *Zeugma* [illegible] are occupied by the Megabazes who were [illegible] by the Macedonians. In their country lies Nisibis, which also is called Megabazian Antioch. It was [illegible] of Mt. Masius [illegible] Lycus and [illegible] of the Lycus and Nicephorius, and Chaboras and Saocoras, in which last Crassus was slain, being treacherously captured by Surena, the Parthian general.[1]

21 Near the Tigris lie the places belonging to the Gordyaeans, whom the ancients called Cardachoans, and their cities are [illegible] Sirena and Satala and Pirava, a very powerful [illegible] and [illegible] by a separate [illegible] as it were a tripe city. But [illegible] was [illegible] by the king of the Armenians [illegible] and took it by force, although the Gordyaeans had an [illegible] and as experts in the construction of siege engines; and it was for this reason that Lucullus [illegible] such work. But also the rest of Mesopotamia became subject to the Romans. Pompey assigned to Lucullus

[1] Bridge. [2] 53 B.C.

[illegible]

ναιμεν, ὅσα ἦν ἀξιόλογα. ἔστι γὰρ εὔβοτον ἡ χώρα καὶ εὔυδρος ὥστε καὶ τὰ κοιλάδη τρέφειν καὶ ὄρεμα τὸ ἄμωμον· καὶ λεοντοβοτος ἐστι· φέρει δὲ καὶ τὸν κυφθὰν καὶ τὴν γαγγίτιν λίθον, ἣν φεύγει τὰ ἑρπετά.

25 Λέγεται δὲ Γορδὺς ὁ Τριπτολέμου τὴν Γορδυηνὴν οἰκῆσαι, ὕστερον δὲ καὶ Ἑρετριεῖς οἱ ἀναστασθέντες ὑπὸ Περσῶν· περὶ μὲν οὖν Τριπτολέμου δηλώσομεν ἐν τοῖς Συριακοῖς αὐτίκα.

26 Ἡ δὲ πρὸς μεσημβρίαν κεκλιμένη τῆς Μεσοποταμίας καὶ ἀπωτέρω τῶν ὀρῶν, ἄνυδρος καὶ λυπρὰ ὄντα, ἔχουσιν οἱ Σκηνῖται Ἄραβες, λῃστρικοὶ τινες καὶ ποιμενικοί, μεθισταμένοι ῥᾴδιον εἰς ἄλλους τόπους, ὅταν ἐπιλείπωσιν αἱ νομαὶ καὶ αἱ λεηλασίαι· τοῖς οὖν παροικοῦσι νῦν τε τούτων κακοῦσθαι συμβαίνει καὶ ὑπὸ τῶν Ἀρμενίων ὑπερεύνται δὲ καὶ καταδυναστεύονται διὰ τὴν ἰσχύν· τέλος δ' ὑπ' ἐκείνοις εἶναι τὸ πλέον ἢ τοῖς Παρθυαίοις· ἐν πλευραῖς γὰρ οὗτοι κεῖνται, τήν τε Μηδίαν ἔχοντες καὶ τὴν Βαβυλωνίαν.

27 Μεταξὺ δὲ τοῦ Εὐφράτου καὶ τοῦ Τιγρίδος καὶ ἄλλοι ποταμοί, Βασιλίκοι καλούμενοι,
C 748 καὶ περὶ τὴν Ἀνθεμουσίαν ἄλλοι, Ἀβόρρας· δι' ὧν τῶν Σκηνιτῶν, ὑπὸ ἔθνους[1] Μαλίων νυνὶ λεγομένων, καὶ τῆς κείνων ἐρήμης ἡ ὁδὸς τοῖς ἐκ τῆς Συρίας εἰς Σελευκείαν καὶ Βαβυλῶνα ἐμπορευομένοις ἐστίν· ἡ μὲν οὖν διάβασις[2] τοῦ

[1] ἐθνῶν, Groskurd, for τῶν.
[2] διάβασις F: ἔνθεν ἐστίν MCG.

[1] This stone is called *populus* (i.e. *ψή*, by Pliny (10. 2 and 36. 19).

most of the places in this country I mean all that are worth mentioning for the country is rich in pasturage and so rich in plants that it also produces the evergreens and a spice plant called amomum and it is a feeding ground for oxen and it also produces naphtha and the stone called gangites,[1] which is avoided by reptiles.

23 Gordyr the son of Triptolemus, is said to have taken up his abode in Gordyene, and later also the Persians who were carried off by the Persians. Of Triptolemus however I have now given a clear account in my description of the Sicyonic.[2]

24 The parts of Mesopotamia which incline towards the south and are farther from the mountains which are waterless and barren, are occupied by the Arabian Scenitae a tribe of herdsmen and shepherds who readily move from one place to another when pasture and booty fail them. Accordingly the people who are occupying the mountains are harassed not only by the Scenitae but also by the Armenians who are situated above them and through their might, oppress them and at last they are subject for the most part to the Armenians or else to the Parthians for the Parthians too are situated on the side of the country and possess both Media and Babylonia.

27 Between the Euphrates and the Tigris there flows another river called Bassoras, and in the neighbourhood of Anthemusia [illegible] another called Aborras. The road for people travelling from Syria to Seleucia and Babylon runs through the country of the Scenitae Nomads called Mahalia by some writers, and through their desert. Such travellers cross the

[1] 16. 2. 5. [2] Tent-dwellers.

[illegible]

28 Ὅλον δ' [illegible] Ἰονίου [illegible] Εὐφράτης καὶ ἡ Μεσοπο[illegible] τὰ δ' ἔθνη ἔχουσι Γόμαρος καὶ τῶν Ἀρμενίων οἱ φύλαρχοι μετὰ Βασιλικῆς, οἱ μὲν μᾶλλον αὐτόνομοι, οἱ δὲ τῶν

[illegible]

Euphrates near Artemita, a place in Mesopotamia, and there the [illegible] of a [illegible] of four [illegible] Bardaxes, which is [illegible] Tigris and Euphrates [illegible] Mesopotamia [illegible] is worthy [illegible] the road [illegible] the Tigris to Seleucia, a [illegible] situated on a [illegible] towards the borders of Babylonia. The journey from the crossing of the river to Seleucia is [illegible] days. And on that road [illegible] Mesopotamia [illegible] passes [illegible] generally [illegible] through [illegible] passes. The Nesians are peaceful and [illegible] towards travellers on the [illegible] and [illegible] account [illegible] the road along the river and [illegible] through the [illegible] the river on the right for [illegible] a three days' [illegible] [illegible] along the [illegible] and rich in [illegible] that of [illegible] and are each inhabited with their own particular dialects and [illegible] a [illegible] of no [illegible] [illegible] [illegible] are [illegible] for a common [illegible] [illegible] that is advantageous to the merchant. [illegible] is right [illegible] [illegible] from Seleucia.

[illegible] The [illegible] and [illegible] tute the boundary of the [illegible] [illegible] the parts [illegible] the side of the river are held by the Romans and the [illegible] of the Arabians as far as Babylonia, some of these chieftains preferring to give rent to the

[1] Holy City

Ῥωμαίοις προσέχοντες, οἷσπερ καὶ πλησιόχωροί εἰσιν· ἧττον μὲν Σκηνῖται οἱ νομάδες οἱ τῷ ποταμῷ πλησιόν μᾶλλον δ' οἱ ἄνωθεν καὶ πρὸς τῇ συνάπτουσι Ἀραβίᾳ· οἱ δὲ Παρθυαῖοι καὶ πρότερον μὲν ἐφρυττίζον τὴν πρὸς Ῥωμαίους φιλίας, τὸν δὲ ἄρξαντα πολέμου Κρασσὸν ἠμύναντο· καὶ αὐτοὶ ἄρξαντες τῆς μάχης τῶν ἴσων ἔτυχον, ἡνίκα ἔπεμψαν ἐπὶ τὴν Ἀσίαν Πάκορον.[1] Ἀντώνιος δὲ συμβουλῶν τῷ Ἀρμενίῳ χρώμενος, προὐδόθη καὶ κακῶς ἀπολέμησεν· ὁ δ' ἐκείνου διαδεξάμενος Φραάτης, τοσοῦτον ἐπεύδασε περὶ τὴν φιλίαν τὴν πρὸς Καίσαρα τὸν Σεβαστόν, ὥστε καὶ τὰ τρόπαια ἔπεμψεν, ἃ κατὰ Ῥωμαίων ἀνέστησαν Παρθυαῖοι· καὶ καλέσας εἰς σύλλογον Τίτιον τὸν ἐπιστατοῦντα τότε τῆς Συρίας, τέτταρας παῖδας γνήσιον ἐπεχείρησεν ὅμηρα αὐτῷ, Σαρασπάδανην[2] καὶ Ῥοδάσπην[3] καὶ Φραάτην[4] καὶ Βονώνην, καὶ γυναῖκας τούτων δύο καὶ υἱεῖς τέτταρας, δεδιὼς τὰς στάσεις καὶ τοὺς ἐπιτιθεμένους αὐτῷ· ᾔδει γὰρ μηδένα ἰσχύοντα
C 749 καθ' ἑαυτόν, ἂν μή τινα ἀπολίσῃ[5] τοῦ Ἀρσακίου γένους δίκαιον εἶναι σφόδρα φιλαρσάκας τοὺς Παρθυαίους· ἐκτόδων οὖν ἐποίησε τοὺς παῖδας,

[1] Something like the words τὸν τοῦ Ὀρόδου παῖδα appears to have fallen out after Πάκορον.

[2] Σαρασπάδανον, Tzschucke, for Σατρασπάδαν D, Σαρασπάδαν other MSS.

[3] Ῥοδάσπην, Tzschucke, for Ῥοσσάδαν D, Κορσάδαν other MSS.

[4] Φραάτην κ, Φραάτου other MSS.

[5] ἀπολλάξῃ all MSS. except κα, which read ἀποκλάξῃ, Jones conjectures ἀπολέσῃ. Corrected to ἀποκλάξῃ, Meineke following Kramer, ἀπολλάξῃ, and Casaubon conj. ἀπολίσῃ.

Parthians, Lothers to the Romans, to whom they are [illegible] as to the nomad Scythians who are near the river, but more so those that are far away and near Asia [illegible]. The Parthians were also in former times eager for friendship with the Romans, but they defended themselves against Crassus, who began war with them[1] and then, having begun the battle themselves, met with equal results when they sent Pacorus against Asia[2]. But [illegible] he Antiochus[3] as commander, was [illegible] and fared badly in his war against the Romans; now was so eager for friendship with Caesar Augustus that he even sent him the [illegible] Parthians and set up as intermediate of [illegible] defeat of the Romans. And [illegible] Tiridates to a conference, who was at that time prefect of Syria, he put to his hands as hostages four of his kinsmen, [illegible] and [illegible] and Phraates [illegible] and four sons of these[4] for fear of revolutions and attempts upon his life, for he knew that no person could prevail against him unless that person supported some member of the house of Arsaces, because of the fact that the Parthians were extremely fond of the house. Accordingly, he got rid of his children,

[1] [illegible] to war to the Romans [illegible]

[2] [illegible] but were defeated [illegible] but was again defeated and fled in better [illegible]

[3] Antiochus, king of the Armenians, see 11. 13. 4.

[4] Phraates [illegible] Orodes as king and [illegible] by murdering his father, his thirty brothers, and his own son.

[5] Cf. 6. 4. 2.

ἀφίλιαθαι ζητῶν τὴν ἀλκὴν ταύτην τῶν κακουργούντων· τῶν μὲν οὖν παίδων ὅσοι περιείσιν ἐν Ἴωμῃ δημοσίᾳ βασιλικῶς τιμαλοῦνται· καὶ οἱ λοιποὶ δὲ βασιλικῶς προσδεχόμενοι καὶ εἰς εὐλογον ἀφικνούμενοι διατελοῦσιν.

II

1. Ἡ δὲ Συρία πρὸς ἄρκτον μὲν ἀφορίζεται τῇ Κιλικίᾳ καὶ τῷ Ἀμανῷ· ἀπὸ θαλάττης δ' ἀπὸ τοῦ ζεύγματος τοῦ Εὐφράτου σταδίοι εἰσὶν ἀπὸ τοῦ Ἰσσικοῦ κόλπου μέχρι τοῦ ζεύγματος τοῦ κατὰ Κομμαγηνὴν [1] δι' τὸ λεχθὲν πλευρὸν ἀφορίζοντες ὁ κ ἑλάττους τῶν χιλίων καὶ [1] τετρακοσίων· πρὸς ἑῴαν δὲ τῷ Εὐφράτῃ καὶ τοῖς ἔθνεσι τοῦ Εὐφράτου Σκηνίταις Ἄραψι· πρὸς δὲ νότον τῇ εὐδαίμονι Ἀραβίᾳ καὶ τῇ Αἰγύπτῳ· πρὸς δύσιν δὲ τῇ Αἰγυπτίᾳ τε καὶ Συριακῇ πελάγει μέχρι Ἰσσοῦ.

2. Μέρη δ' αὐτῆς τιθέμεν ἀπὸ τῆς Κιλικίας ἀρξάμενοι καὶ τοῦ Ἀμανοῦ τήν τε Κομμαγηνὴν καὶ τὴν Σελευκίδα καλουμένην τῆς Συρίας ἔπειτα τὴν Κοίλην Συρίαν τελευταίαν δ' ἐν μὲν τῇ παραλίᾳ τὴν Φοινίκην ἐν δὲ τῇ μεσογαίᾳ τὴν Ἰουδαίαν· δίοιδε δὲ τὴν Συρίαν ὅλην εἰς τε Κοιλοσύρους καὶ Σύρους [2] καὶ Φοίνικας διείλοντες τούτοις ἀναμίγθαι φασὶ τέτταρα ἔθνη, Ἰουδαίους, Ἰδουμαίους, Γαζαίους, Ἀζωτίους· γεωργικοὺς μὲν ὡς τοὺς Σύρους καὶ Κοιλοσύρους, ἐμπορικοὺς δέ, ὡς τοὺς Φοίνικας.

3. Καθόλου μὲν οὖν, καθ' ἕκαστα δὲ ἡ Κομ-

[1] The words in parenthesis are suspected by Kramer and ejected by Meineke.

seeking thus to deprive evil-doers of that hope. Now all the surviving children are cared for in royal style, at public expense, in Rome, and the remaining kings have also been ordered to send ambassadors and to go into conferences.[1]

II

1 Syria is bounded on the north by Cilicia and Mt. Amanus, and the distance from the sea to the bridge of the Euphrates (from the Gulf of Issus to the bridge at Commagene, which forms the boundary of that side, is not less than fourteen hundred stadia. It is bounded on the east by the Euphrates and by the Arabian Scenitae towards the Euphrates, and on the south by Arabia Felix and Aegypt, and on the west by the Aegyptian and Syrian Seas as far as Issus.

2 We set down as parts of Syria, beginning at Cilicia and Mt. Amanus, both Commagene and the Scenites of Syria, as the latter is called, and then Coele Syria, and last, on the seaboard, Phoenicia, and, in the interior, Judaea. Some writers divide Syria as a whole into Coelo-Syrians and Syrians and Phoenicians, and say that four other tribes are mixed up with these, namely, Judaeans, Idumaeans, Gazaeans, and Azotians, and that they are partly farmers, as the Syrians and Coelo-Syrians, and partly merchants, as the Phoenicians.

3 So much for Syria in general. But in detail

[1] i.e. his successors. [2] i.e. with Roman prefects.

[1] [illegible] Tischendorf inserts, citing Pliny 5. 12. 13, so the later editors.

[2] [illegible] omitted by all MSS. except D.

μαγνὴ μέρη τίς ἐστιν· ἔχει δ' ἐρημῆν πόλιν Σαμοσάτα, ἐν ᾗ τὸ βασίλειον ὑπῆρχε· νῦν δ' ἐπαρχία γέγονε· χώρα δὲ περίκειται σφόδρα εὐδαίμων, ὀλίγη δὲ· ἐνταῦθα δὲ νῦν ἐστι τὸ ζεῦγμα τοῦ Εὐφράτου· κατὰ τοῦτο δὲ Σελευκεία ἵδρυται, φρούριον τῆς Μεσοποταμίας, προσαρισμένον ὑπὸ Πομπηίου τῇ Κομμαγηνῇ[1] ἐν ᾗ τὴν Σελήνην ἐπικληθεῖσαν Κλεοπάτραν Τιγρανὴς ὑπέλαβε, καθαιρεθεὶς χρόνον τινὰ, ἡνίκα τῆς Συρίας ἐξέπεσεν.

4 Ἡ δὲ Σελευκὶς πρώτη μὲν ἐστι τῶν λεχθεισῶν μερίδων, καλεῖται δὲ Τετρίπολις καὶ ἐστι κατὰ τὰς ἐξεχούσας ἐν αὐτῇ πόλεις, ἐπεὶ πλείους τῷ εἶναι· μεγίστας δὲ τέτταρας, Ἀντιόχειαν ἡ ἐπὶ Δάφνῃ καὶ Σελεύκειαν ἡ ἐν Πιερίᾳ καὶ Ἀπάμειαν δὲ καὶ Λαοδίκειαν, αἵπερ καὶ ἐλέγοντο ἀλλήλων ἀδελφαὶ διὰ τὴν ὁμοιότητα· Σελεύκου τοῦ Νικάτορος κτίσματα· ἡ μὲν οὖν μεγίστη τοῦ πατρὸς αὐτοῦ ἐπώνυμος, ἡ δ' ἐρημοτάτη αὐτοῦ· αἱ δ'
C 750 ἄλλαι, ἡ μὲν Ἀπάμεια τῆς γυναικὸς αὐτοῦ Ἀπάμας, ἡ δὲ Λαοδίκεια τῆς μητρός· οἰκείως δὲ τῇ τετραπόλει καὶ εἰς σατραπείας διῃρῆτο[2] τέτταρας· ἡ Σελευκὶς δέ φησι Ποσειδώνιος εἰς δύας καὶ ἡ Κοίλη Συρία, εἰς μίαν· ἡ δὲ Μεσοποτάμια[3] ἔστι δ' ἡ μὲν Ἀντιόχεια καὶ αὕτη[4]

[1] τῇ Κομμαγηνῇ mss. for τῇ Κομμαγηνῇ other MSS., as Tschanke, Corais, and Meineke.

[2] ἐδίδοτο. But had in D. for διῃρῆτο as the editors.

[3] The editors suspect this clause. I restore conj. that Strabo wrote either εἰς μίαν δ' ἡ Κοίλη Συρία καὶ ἡ Μεσοποταμία or εἰς μίαν δ' ἡ Κομμαγηνὴ καὶ ἡ εἰς ἡ Μεσοποταμία. Perhaps, too, some verb like ἐτάχθησαν has fallen out after Μεσοποταμία.

[4] αὐτή, Jones, for αὕτη.

Commagene is rather a small country, and it has a city fortified by nature, Samosata, where the royal residence used to be, but it has now become a province; and the city is surrounded by an exceedingly fertile, though small, territory. Here is now the bridge of the Euphrates, and near the bridge is situated Seleucea, a fortress of Mesopotamia, which was detached within the boundaries of Commagene by Pompey, and it was here that Tigranes slew Seleucê, surnamed Cleopatra, after imprisoning her for a time, when she had been banished from Syria.

4. Seleucis is not only the best of the above-mentioned portions of Syria but also is called, and is, a Tetrapolis, owing to the outstanding cities in it, for it has several. But the largest are four: Antioch[1] near Daphne, Seleucea in Pieria, and also Apameia and Laodicea, and these cities, all founded by Seleucus Nicator, used to be called sisters because of their concord with one another. Now the largest of these cities[2] was named after his father and the one most strongly fortified by nature after himself, and one of the other two, Apameia, after his wife Apama, and the other Laodicea, after his mother. Appropriately to the Tetrapolis, Seleucis was also divided into four satrapies, as Poseidonius says, the same number into which Coele Syria was divided, though Mesopotamia formed only one satrapy.[3] Antioch is likewise

[1] i.e. a Roman province.

[2] Antioch.

[3] This text seems to be corrupt. Groskurd conjectured that Strabo wrote instead "Commagene, like Mesopotamia, formed one satrapy, or Commagene and Upper Parapotamia, formed one satrapy" (see critical note).

τετρακόλις ἐκ τεττάρων συνεστῶσα μερῶν τετείχισται δὲ καὶ κοινῇ τε χωρὶς καὶ ἴδιον καθ' ἕκαστον τὸ κτῆμα· τὸ μὲν οὖν πρῶτον αὐτῶν ὁ Νικάτωρ συνῴκισε μεταγαγὼν ἐκ τῆς Ἀντιγονείας τοὺς οἰκήτορας, ἣν πολίσας ἐτείχισεν· Ἀντίγονος ὁ Φιλίππου μικρὸν πρότερον, τὸ δὲ δεύτερον τοῦ πλήθους τῶν οἰκητόρων ἐστὶ κτίσμα, τὸ δὲ τρίτον Σέλευκος τοῦ Καλλινίκου, τὸ δὲ τέταρτον Ἀντίοχος τοῦ Ὑπιφάνους.

3. Καὶ δὴ καὶ μητρόπολις ἦν αὕτη τῆς Συρίας, καὶ τὸ βασίλειον ἐνταῦθα ἵδρυτο τοῖς ἄρχουσι τῆς χώρας· οὐ πολὺ τε λείπεται καὶ δυνάμει καὶ μεγέθει Σελευκείας τῆς ἐπὶ τῷ Τίγρει καὶ Ἀλεξανδρείας τῆς πρὸς Αἰγύπτῳ· συνῴκισας δ' ὁ Νικάτωρ ἐνταῦθα καὶ τοὺς ἀπογόνους[1] Τριπτολέμου περὶ οὗ μικρῷ[2] πρόσθεν εἰρήκαμεν· διόπερ Ἀντιοχεῖς ὡς ἥρωα τιμῶσι καὶ ἄγουσιν ἑορτὴν ἐν τῷ Κάσιῳ ὄρει τῷ πρὸς Σελευκείᾳ· ἀνέφασι δ' αὐτὸν ὑπ' Ἀργείων πεμφθέντα ἐπὶ τὴν Ἰοῦς ζήτησιν, ἐν Ἰόνῳ πρῶτον ἀφανοῦς γενηθείσης, πλανᾶσθαι κατὰ τὴν Κιλικίαν ἐνταῦθα δὲ τῶν σὺν αὐτῷ τινὰς Ἀργείων κτίσαι τὴν Ταρσὸν ἀπελθόντας παρ' αὐτοῦ· τοὺς δ' ἄλλους συνακολουθήσαντας εἰς τὴν ἑξῆς παραλίαν ἀπογόντας τῆς ζητήσεως ἐν τῇ ποταμίᾳ τοῦ Ὀρόντου καταμεῖναι σὺν αὐτῷ· τὸν μὲν οὖν υἱὸν τοῦ Τριπτολέμου Ἰόρδυν, ἔχοντα τινὰς τῶν σὺν τῷ πατρὶ λαῶν εἰς τὴν Ἰορδυναίαν ἀποικίσαι· τῶν δ' ἄλλων τοὺς ἀπογόνους συνοίκους γενέσθαι τοῖς Ἀντιοχεύσιν.

[1] ἀπογόνους K. ἀπόγονοι w, ἀπὸ γένους other MSS.

a Tetrapolis since it consists of four parts, and each of the four districts is fortified both by a common wall and by a wall of its own. Now Seleucus founded the [illegible] of the settlements, first joining together the settlers from Antigonia, which had been built near a short time before by Antigonus; the second was founded by the multitude of settlers the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes.

5. Furthermore, Antioch is the metropolis of Syria, and it was [illegible] that the royal residence for the rulers of the country. And it was not for much shorter, either in power or in size, of Seleucus to [illegible] Alexandria in Egypt. Nestor also [illegible] here the descendants of Laocoon, whom I mentioned a little before. And it is on this account that the Antiochenes worship him as a hero and celebrate a festival in his honour on Mt. Casius in the neighborhood of Seleucia. It is said that he was sent by the Argives in search of Io, who disappeared first in Tarsus, and that he wandered through Cilicia, and that there some of his Argive companions left him and founded Tarsus, but the others accompanied him as the next stretch of sea-board gave up the search in despair, and remained with him in the river country of the Orontes, and that Gordyas, the son of Tragilos, along with some of the people who had accompanied his father, emigrated to Gordyaea, whereas the descendants of the rest became fellow-citizens with the Antiocheians.

[1] 16. 1. 23.

[2] *Jaeger V.*, so Hansaka.

6. Ἐπέκεινται δὲ τετταρακοντα σταδίοις ἡ Δαφνη, κατοικία μετρία, μεγα δὲ καὶ συνηρεφες ἄλσος, διαρρεομενον πηγαις ὑδασιν, ἐν μεσῳ δὲ ἀσυλον τεμενος καὶ νεως Ἀπολλωνος καὶ Ἀρτεμιδος· ἐνταυθα δὲ πανηγυριζειν ἔθος τοῖς Ἀντιοχεῦσι καὶ τοις ἐστυγμενοις· κυκλος δὲ τοῦ ἄλσους ὑγδοήκοντα σταδιοι.

7 Ἐπὶ δὲ τῆς πολεως πλησιον Ὀρόντης ποτα μος οὗτος δ' ἐκ τῆς Κοιλης Συριας τῆς ἀρχας ἔχων εἶθ' ὑπο γῆν ἐκρυθεις, ἀναλυσας πολλὴν τὸ ρεῦμα· καὶ διὰ τῆς Ἀπαμενων εἰς τὸν Ἀντιοχειας προελθων, πλησιασας τῇ πολει προς τὴν θαλατ ταν καταφερεται τὴν κατὰ Σελευκειαν· τὸ δ' ὄνομα τοῦ γεφ ουσαντος αὐτον Ὀροντου μετ- λαβε, καλουμενος προτερον Τυφων· μυθευουσι δ' ἐνταῦθα πον τὰ περὶ τὴν κεραυνωσιν τοῦ Τυφωνος καὶ τοὺς Ἀραμους, περὶ ὧν εἴπομεν καὶ
C 75. προτερον· φασι δὲ τυκτομενον τοῖς κεραυνοις εἶναι δὲ δρεπανον· φευγειν κατ' ἰδυσιν ζητουντα τοῖς μεν οὖν ὁλκοῖς κατεμαῖν τὴν γῆν καὶ ποιεῖν τὸ ρεῖθρον τοῦ ποταμου· καταδυντα δ' εἰς γῆν ἀναρρηξαι τὴν πηγην· ἐκ δὲ τουτου γενεσθαι τοῦτο μὲν τῷ ποταμῷ· προς δυσιν μὲν οὖν θαλατταν ὑποκειται τῇ Ἀντιοχειᾳ κατὰ Σελευκειαν, προς ἣ καὶ τὰς ἐξ Ἰλίου ὁ Ὀρφευς ποιεῖ, διεχουσῃ τῶν μὲν ἐκβολων σταδιους τετταρακοντα, τῆς δ' Ἀντιοχειας ἑκατον εἴκοσιν. ἀναπλους δ' ἐκ θαλαττης ἐστιν εἰς τὴν Ἀντιοχειαν ἀνθημερον· προς νοτον δ' ὁ Κιφρυνης ἐστι καὶ ἡ Βαμβυκη καὶ ἡ Βερροια καὶ ἡ Ἡράκλεια

[1] 12. 8. 19, 13. 4. 8.

6 Lying above Antioch[illegible] at a distance of forty stadia is Daphné, a settlement of moderate size, and also a large, thick-wooded grove connected by fountain-streams, in the midst of which there is an asylum precinct and a temple of Apollo and Artemis. Here it is the custom for the Antiochians and the neighbouring peoples to hold a general festival. The grove is eight stadia in circuit.

7 The Orontes River flows near the city. This river has its sources in Coele-Syria, and then, after flowing underground, issues forth again, and then, proceeding through the territory of the Apamenians into that of Antioch[illegible], comes approaches the latter city and flows down to the sea near Seleucia. Though formerly called Typhon, its name was changed to that of Orontes, the man who built a bridge across it. Here, somewhere, in the setting of the mythologizers of Typhon's time by giving and of the mythical story of the Arimi of whom I have already spoken. They say that Typhon, who, they add, was a dragon, when struck by the bolts of lightning fled in search of a descent under ground. Hence, not only did the earth split open and formed the bed of the river, but also descended underground and caused the fountain to break forth to the surface, and that the river got its name from this fact. Now on the west below Antioch[illegible] and Seleucia lies the sea, and it is near Seleucia that the Orontes forms its outlets, this city being forty stadia distant from the outlets and one hundred and twenty from Antioch[illegible]. Inland voyages from the sea to Antioch[illegible] are made in the same day one starts. To the east of Antioch[illegible] are the Euphrates, as also Bambyké and Beroea and Hera-

τῇ Ἀντιόχειᾳ, πολύχρυσα ἀναθήματα ἔστι νεὼ Διονύσου τοῦ Πραξιθέου· δείκνυται δ' ἡ Πριήκλεια σταδίους εἴκοσι τοῦ τῆς Ἀθηνᾶς ἱεροῦ τῆς Κυρρηστίδος[1].

Ἡ κατὰ τὴν Κυρρηστικὴν[2] μέχρι τῆς Ἀντιοχίδος ἀπὸ τῶν πρώτων ἐστὶ τὸ τε Ἀμανὸν πλησίον καὶ ἡ Κομμαγηνή· συνάπτει δὲ τούτοις ἡ Κυρρηστικὴ μέχρι δεῦρο παρατεινόμενα· ἐνταῦθα δ' ἐστὶ πολὺς ἱππόβοτος, πρόπολις τῆς Κυρρηστικῆς καὶ ἀφετήριον εὐφυές· ἀπὸ Πριήκλειαν τὸ κλεινὸν μνημεῖον[3] πλησίον περὶ οἷς τόποις νεὼ Ὀλυμπίου Διὸς διαφθαρέν, ὃ πρεσβύτατον τῶν τοῦ Παφλαγόνος παίδων, ἱδρυσάμενος τῇ Δίῳ τῇ δὲ Γαλάτῳ[4] συνάπτουσα ἡ[5] κατὰ Παγραὶ τὴν Ἀντιοχίδος χωρίον ἐστὶν ἐστὶν τὴν ὑπερθεν τοῦ Ἀμανοῦ· ἐν δὲ τῷ Ἀμανῷ τὴν κατὰ τὴν Δίῳ κεῖται· ὑπεστιν μὲν οὖν ἐν αὐτῇ Πάγραι τὸ τῶν Ἀντιοχέων πέδον, ἐν οὗ νῦν ὁ Ἀλεξίππου πόλις καὶ ὁ Ὀλυμπος καὶ ὁ Λαβόντας· ἐν δὲ τοῦτῳ ἐστὶν ἐφ' ἑκάτερα καὶ ὁ Μελεάγρου χωμάρ καὶ ὁ Ὀλυμπάδας πόλις· ἐφ' ὧν τὸν Βίλλαν Ἀλεξάνδρου μάχη νικήσας ὁ Ῥωμαῖος Πολέμων ἐκλεπτόν τὰ τρόπαια· ὑπερκείται δὲ πάντων λόφος Γραικῶν ἀπὸ τῆς ἀμφοτέρας καλούμενος ἐφ' ὃ Ὀλυμπιάδος πρὸς Γραικικὴν[6] τὸν Παφλαγόνα

[1] Κυρρηστίδος, Xylander, for Κυρνεῖ or Κυρνεῖδος other MSS.

[2] Κυρρηστικὴ Xylander, for Κυρνεῖ and so in subsequent uses of the word.

[3] [illegible] after κλεινόν, so Corais and Meineke.

[4] Γαλάτῳ, the editors, for the MSS. D Γαλάτῳ C Γαλάτῳ other MSS.

[5] ἡ transposed ἡ before συνάπτουσα.

cleia, small towns once ruled by the tyrant Dionysius, the son of Heracleon. Heracleia is twenty stadia distant from the temple of Athena Cyrrhestis.

8 Then one comes to Cyrrhestice, which extends as far as the territory of Antiocheia. On the north, near it, lie both Mt. Amanus and Commagenê. Cyrrhestice borders on these, extending as far as that. Here is Gindarus, a city, which is the acropolis of Cyrrhestice and a natural stronghold for robbers; and near it is a place called Heracleiotum.[1] It was in the neighbourhood of these places that Pacorus, the eldest of the sons of the Parthian king, was killed by Ventidius, when he made an expedition against Syria.[2] On the borders of Gindarus lies Pagrae, which is in the territory of Antiocheia and is a natural stronghold situated near the top of the pass over Mt. Amanus, which leads from the Gates of Amanus into Syria. Now below Pagrae lies the plain of the Antiocheians, through which flow the Arceathus and Orontes and Labotas Rivers; and in this plain is the passage of Mezaegrer, as also the Oenoparas River, on the banks of which Ptolemy Philometor conquered Alexander Balas but died from a wound.[3] Above these places lies a hill which from its similarity[4] is called Trapezon, whereon Ventidius had the fight with Pharnaces,[5]

[1] Heracleiotum implies a temple of Heracles.
[2] See 16. 1. 28.
[3] In 146 B.C. He fell from his horse.
[4] Lit. from its table-like shape.
[5] The text reads Φαρναστρατίου, probably "Pharnapates," as in Dio Cassius 48. 41 and Plutarch, Antony 34.

[6] Φαρναστρατίου, emended to Φαρναπάτου by Tzschucke and Corais.

στρατηγον, ἔσχε τον ἀγωνα. προς θαλαττῃ δε τουτων εστιν ἡ Σελευκεια καὶ ἡ Πιερια, ορος συνεχες τῳ Ἀμανῳ, καὶ ἡ Ρωσος, μεταξυ Ισσοῦ καὶ Σελευκειας ῥεουσα· ἐκαλειτο δ' ὁ Σελευκεια προτερον Τδατος Ποταμοι· ερυμα δε ἐστιν αξιολογον καὶ κρειττων[1] βιας ἡ πολις. διοπερ καὶ ἐλειθεραν αυτην ἐφηκε Πομπηιος, ἀποκλεισας Τιγρανην. προς νοτον δ' ἐστι τοῖς μὲν Ἀντιοχεῦσιν Ἀπαμεια· εν μεσογαῳ κειμενη, τοις δε Σελευκεῦσι το Κάσιον ὄρος καὶ το Ἀντικασιον· ἔτι δε προτερον μετα την Σελευκειαν αἱ εκβολαι τοῦ Ὀροντου· εἶτα τὸ Νυμφαιον, σπηλαιον τι ιερον· εἶτα τὸ Κασιον· ιφεξῆς δε Ποσειδιον πολιχνη καὶ Ἡρακλεια.

9. Εἶτα Λαοδικεια, επὶ τῇ θαλαττῃ κάλλιστα ἐκτισμενη καὶ εὐλιμενος πολις, χωραν[2] τε εχουσα
C 752 πολυ νον προς τῇ ἄλλῃ εὐκαρπιᾳ· τοῖς μὲν οὖν Ἀλεξανδρεῦσιν αὕτη παρεχει το πλεῖστον τοῦ οἴνου· το υπερκειμενον τῆς πολεως ὄρος πᾶν καταμπελον ἔχουσα μεχρι σχεδον τι τῶν κορυφων· αι δε κορυφαι της μὲν Λαοδικειας πολυ ἀπωθεν εἰσι, ποιμα ἐπ' αυτης καὶ κατ' ὀλιγον ἀνακλινομεναι τῆς Ἀπαμειας δ' υπερεκπτουσιν ἐπ' ὀρθιον ὕψος ἀνατεταμεναι· ἐλυπησε δ' οὐ μετριως Δολ Βελλας καταφυγων εις αυτην καὶ ἐμπολιορκηθεις υπο Κασσιου μεχρι θανατου, συνδιαφθειρας καὶ τῷ καὶ της πολεως πολλα μερη.

[1] κρείττων (Th) mart. κ. εστιν other MSS.
[2] χώραν, Coraïs, for χῶραν.

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[1] Rivers-of-Water.

the Parthian general. Near [illegible] in this region [illegible] and Rome a [illegible] with Mt. [illegible] and Rhoxa [illegible] between [illegible] and [illegible]. [illegible] was in [illegible] called [illegible]. The city [illegible] to be taken by force [illegible] Parthian [illegible] Tyrannus [illegible] to the south of the [illegible] to Apamea where [illegible] are [illegible] and [illegible] and other [illegible] of the [illegible] and [illegible] and [illegible] and [illegible] Parthian [illegible] town [illegible]

[illegible] Laodicea situated on the sea. It is a city most [illegible] port has a good harbor and [illegible] good crops [illegible] Near [illegible] the wine of the mountain [illegible] the city are so [illegible] with vines almost as far as [illegible] And while the vines are at a considerable distance from Laodicea, sloping up gently and gradually from it, they [illegible] above [illegible] extend up to a [illegible] height. Laodicea was [illegible] to a moderate degree by Lycaonia, where he had [illegible] for refuge was occupied [illegible] and [illegible] along with himself many parts of the city.[1]

[1] [illegible] had tried for fourteen years 84-70 B.C. to capture the city.

[2] To avoid being [illegible] by [illegible], Deiotarus ordered [illegible]

10. Ἡ δ' Ἀπάμεια καὶ πόλιν[1] ἔχει τὸ πλέον εὐερκῆ· λόφος γὰρ ἐστιν ἐν πεδίῳ πολλῷ τετειχισμένος καλῶς, ὃν ποιεῖ χερρονησίζοντα ὁ Ὀροντης καὶ λίμνη περικείμενη μεγάλη καὶ εἰς ἕλη πλατία λειμῶνας τε βουβοτους καὶ ἱπποβοτους διαχεομένη[2] ὑπερβάλλοντας τὸ μέγεθος· ἡ τε δὴ πόλις οὕτως ἀσφαλῶς κεῖται, καὶ δὴ καὶ Λερρονησος ἐκλήθη διὰ τὸ συμβεβηκός, καὶ χώρας εὐπορεῖ παμπύλλης εὐδαίμονος, δι' ἧς ὁ Ὀροντης ῥεῖ· καὶ περιπόλια[3] συχνὰ ἐν ταύτῃ· ἐνταῦθα δὲ καὶ ὁ Νικάτωρ Σέλευκος τοὺς πεντακοσίους ἐλέφαντας ἔτρεφε καὶ τὸ πλέον τῆς στρατιᾶς, καὶ οἱ ὕστερον βασιλεῖς· ἐκαλεῖτο δὲ καὶ Πέλλα ποτε ὑπὸ τῶν πρώτων Μακεδόνων διὰ τὸ τοὺς πλείους τῶν Μακεδόνων ἐνταῦθα οἰκῆσαι τῶν στρατευομένων, τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων, τὴν Φιλίππου καὶ Ἀλεξάνδρου πατρίδα. ἐνταῦθα δὲ καὶ τὸ λογιστήριον τὸ στρατιωτικὸν καὶ τὸ ἱππότροφον· θηλειαι μὲν ἵπποι βασιλικαὶ πλείους τῶν τρισμυριάδων, ὀχεῖα δὲ τούτων τριακόσια· ἐνταῦθα δὲ καὶ πωλοδαμναι καὶ ὁπλομαχοι καὶ ὅσοι παιδευται τῶν πολεμικῶν ἐμισθοδοτουντο· δηλοῖ δὲ τὴν δυναμιν ταυτην ἥ τε τοῦ Τρύφωνος ἐπιελθοντος Διοδοτου παραυξησις καὶ ἐπιθεσις τῇ βασιλειᾳ τῶν Συρων, ἐντεῦθεν ὁρμη-

[1] Coraes emendat πόλις to πόλεμος.

[2] The MSS. read λίμνη . . . καὶ ἕλη . . . διαχεομένου. Coraes alters as above. Letronne conjectures ἐν λίμνῃ, Kramer κατὰ λίμνην. B. Niese *Hermes* Xx. 14 would parenthesise λόφος . . . Ὀρόντης ἐστ., and read λίμνη περιεστίμενη to λίμνη περιεκείμενον (and so A. Vogel *Philologus* 41 p. 38).

10 Arameia also has a city[1] that is in general well fortified. For it is a [illegible] city fortified in a [illegible] place [illegible] and has [illegible] formed into a peninsula by the Orontes and by a large lake which lies near by and extends into broad marshes and exceedingly large cattle pastures and horse pastures and meadows.[2] Seleucus also secure[illegible] situated, and so too it was called Chersonesus[3] because of the fact that the city [illegible] was surrounded with a very large and fertile territory, through which the Orontes flows, and in this territory there are numerous [illegible] towns. Here, too, Seleucus Nicator kept [illegible] and the greater part of the army [illegible] the [illegible] range. It was also called Pella at one time by the first Macedonians, because the majority of the Macedonians who made the expedition took up their abode there, and because Pella, the native city of Philip and Alexander, had become, as it were, the metropolis of the Macedonians. Here, too, were the war office and the [illegible]. The royal stud consisted of more than thirty thousand mares and three hundred stallions. Here, too, were cavalry leaders and instructors in heavy armed warfare, and also [illegible] who were paid to teach the arts of war. The power of the city is clearly shown by the ascendency of Tryphon[4] surnamed Diodotus, and by his attack upon the kingdom of the Syrians, which he made this city the base of his operations.

[1] For "city" Groskurd conjectures "acropolis." The text is corrupt and [illegible] note.
[2] [illegible]
[3] Usurper of the throne of Syria, reigning 142–120 B.C.

[4] *κεφαλίδων*, Corais, for *κεφαλαί*.

[illegible]

C 753 [illegible]

[illegible]

[illegible]

For he was born at Cantona, a fortress of the Anagerian country, and having been reared at Apamea and [illegible] king and the king's court [illegible] he got his resources from this city and also from its [illegible] dependencies, I mean Larisa and Cyrrhus and Megara and Apodiana and other places near them, all of which were tributary to Antiochus. So Tryphon was proclaimed king of this country and held out for a long time against Rome with two cohorts, caused Apamea to revolt and, though besieged by two large Roman armies, [illegible] them for so long a time that he [illegible] their power and he [illegible] hands upon his own terms; for the country [illegible] army with provisions, and he had plenty of [illegible], I mean the neighbouring [illegible], who possessed strongholds. And among these places was Lysias, which is situated above the lake that lies near Apamea, as also Arethusa belonging to Sampsicerasus and his son Iamblichus, chieftains of the tribe of the Emesenes, and at no great distance, also, were Heliopolis and Chalcis, which after was subject to Ptolemaeus the son of Mennaeus, who possessed Mamyas and the mountainous country of the Itureans. Among the allies of Ituraea was also Archelaus, king of the Ituraeans, who were nomads on this side the Euphrates River, and he was a friend of the Romans, but upon the belief that he was being treated unjustly by the Roman governors

[1] Apparently an error for "Chalcis."

[2] Antiochus [illegible] Antiochus the Cuzicene (47 B.C.).

εἰς τὴν Μεσοποταμίαν ἐμεθόρμει ποτε τῷ Βιάσσῳ· ἐστὶ δὲ ὁ ἀνὴρ Ποσειδώνιος ὁ Ἀπαμεύς, ἀνὴρ τῶν καθ' ἡμᾶς φιλοσόφων πολυμαθέστατος.

11. Ὅμορος δ' ἐστὶ τῇ Ἀπαμείᾳ πρὸς ἑῴου μὲν ἡ τῶν φιλίρχων Ἀραθίων καλουμένη Παρατεταμία καὶ ἡ Λαλκιδική ἀπὸ τοῦ Μασσίου[1] καθήκουσα καὶ πᾶσα ἡ πρὸς νότον τοῖς Ἀπαμεῦσιν, ἀνδρῶν Σαμνιτῶν τὰ πλέον· παραπλήσιοι δ' εἰσὶ τοῖς ἐν τῇ Μεσοποταμίᾳ κομήσαι· εἰ δ' οἱ πλησιαίτεροι τοῖς Σύροις ἡμερώτεροι καὶ ἥττον Ἀραβες καὶ Σαμνῖται, ἡγεμονίας ἔχοντες συντεταγμένας μᾶλλον, καθάπερ ἡ Σαμψικεραμοῦ[2] Ἀραθοῦσα καὶ ἡ Γαμβάρου καὶ ἡ[3] Θεμέλλα καὶ ἄλλων τοιούτων.

12. Ἰσοῦται μὲν ἡ μεσογαία τῆς Σελευκίδος, ὁ δὲ παράπλους ὁ λοιπὸς ἀπὸ τῆς Λαοδικείας ἐστὶ τοιοῦτος· τῇ γὰρ Λαοδικείᾳ πλησιάζει πολίχνιον, τό τε Ποσείδιον καὶ τὸ Ἡρακλεῖον καὶ τὰ Γιβάλα· εἶτ' ἤδη ἡ τῶν Ἀραδίων παράλια, Πάλτος καὶ Βαλανεῖα καὶ Κύρρος, τὸ ἔπινον ἐν τῇ Ἀραδίᾳ λιμένιον ἔχον· εἶτ' Ἐνύδρα καὶ Μαράθος πόλις Φοινίκων ἀρχαία κατεσπασμένη· τὴν δὲ χώραν Ἀρίσιοι κατεληρουχήσαν καὶ τὰ Σαμύρα τὸ ἐφεξῆς χωρίον· τούτοις δ' ἡ Ὀρθωσία συνεχής ἐστι καὶ ὁ Ἐλευθέρος ὁ πλησίον ποταμός, ὅνπερ

[1] Μασσίου F. Μασσίου C, Κασσίου E, Μαρσίου mss.

[2] Σαμψικεράμου CD.

[3] καὶ ἡ Γαμβάρου, Cotsia, and (probably) would delete, making "Θεμέλλα" be an epithet of Γαμβάρου. C. Müller [illegible] that Θεμέλλα is an error for Θελεία, a place about 35 miles east of Arethusa.

[1] See critical note.

he retired to Mesopotamia and then went into the service of Bassus as a [illegible]. Pacorus in the Siege, the most [illegible] of a philosopher of my time, was a native of Apamea.

11 Bordering on the country of the Apamenians are, on the east, the Parapotamia, as it is called, of the Arabian Chalcene, as also Cassiana, which extends down from Mesopotamia and, on the country to the south of the Apamenians, which reaches for the most part to Seleucia. These Seleucia are similar to the towns in Mesopotamia. Apart from a few [illegible] the towns are more crowded in population than those to the Syrians and that the Arabians and Syrians are [illegible] the former have [illegible] are [illegible], as for example the [illegible] of Arabians [illegible] and that of Phenicia and those of other [illegible] near them.

12 Such is the situation of the territory of Seleucia. But the [illegible] coast from Laodicea is as follows: near Laodicea are three towns, Posidium and Heracleum and Gabala, and then follows the coast of the Arabians[1] where are Pieria and Baniasa and Carnus, the last being the [illegible] of Aradus and having a harbour, and then to Enydra and Marathus, the former an ancient city of the Phoenicians, now in ruins. Aradians divided up this country among themselves as also Sidonia, the place that comes next thereafter, and [illegible] with these places to Ortosia, as also [illegible] the river near by, which some writers name the boundary of the

[1] i.e. the mainland on the mainland belonging to the Arabians, who inhabited the island called Aradus.

ἔρνα ποιοῦνταί τινες ἅλα εἶδος πρὸς τῇ Φοινίκῃ καὶ τῇ Κοίλῃ Συρίᾳ.

13 Πρόκειται δ' ἡ Ἀράβιος διαχιλίους τινὰς καὶ ἑπτακοσίους παράλληλος μὲν ὀξὺ τοῦ τε ἀπείρου αὐτῇ μαλίστα καὶ τῆς Μαρσύας διέχουσα τὴν γῆν σταδίους ἑπτακοσίους· ἔστι δὲ τετρὰ περίμετρον ἔχουσα τὸν κύκλον σταδίων πλείστῃ κατοικίᾳ τοσαύτῃ δ' ἀπόβασις ἐκχέεται μέχρι καὶ νῦν πολὺ τὸ πολυοίνοφον ἀποίκοις τοῖς ἀπὸ Σιδόνος· ἔστι δ' αὐτὴ φύσει ἐν φυγάδι, ὡς φασιν οἱ Σιδώνιοι· τὴν δ' ὑδρείαν τὴν μὲν ἐκ τῶν ἀμβρίων καὶ λαμπρῶν
C 754 ὑδάτων ἔχουσι, τὴν δ' ἐκ τῆς περαίας· ἐν δὲ τοῖς πολίσμασι τὸ τοῦ πύρου μέρος πρὸ τῆς πόλεως ὑδρεύονται πηγὴν ἔχοντος ἡθμοῦ ὑάλου εἰς ἣν περιστατοῦται ἀλμυρὸς, καθάπερ ἀπὸ τοῦ ὑπονόμου ἀναφοῦς, μολιβδοῦς, ἐ ρυείσης, εἰς πυθμένα συνηγμένος ἀτενῆ, ἔχοντα τρῆμα μέγιστον· τῷ δὲ πυθμένι περιεφύκασι κοῖλοι σωλῆνες, εἴτε δέκαπαι δεῖ λέγειν· ἃ δεχόμενα τὸ ἀναθλιβόμενον ἐκ τῆς πηγῆς ἐκ τοῦ ἀλμυροῦ ὕδωρ· τὰ μὲν οὖν πρῶτον ἀναθλίβει τὸ τῆς θαλάττης ἔστι· περιμένοντες δὲ τὸν τοῦ καθαροῦ καὶ ποτίμου ὕδατος ῥοῦν ὑπολαμβάνουσιν αὐτὸ ἀγγεῖα παρεσκευασμένα, ὅσον ἂν δέῃ, καὶ παρεμβύουσιν εἰς τὴν πόλιν.

14 Τὰ πολίσματα μὲν οὖν οἱ Ἄραβες καθ' αὑτοὺς ἐβασίλευον· παρωλίσθησαν δὲ καὶ τοῦ ἄλλου ἀπάντων πολεμοῦντες τῶν Φοινικίδων· ἔνιοι τὰ μὲν οἱ Πέρσαι, τὰ δ' οἱ Μακεδόνες, τὰ δὲ τοῦ Ῥωμαῖοι μετέθεσαν εἰς τὴν παροῦσαν τάξιν· οἱ δ' οὖν Ἄραβοι μετὰ τοῦ ἄλλου Φοινικῶν ἔπη

territory of Sesostris on the side towards Phoenicia and Coelê-Syria.

13 Arados sits off a rocky and harborless sea-board, at the [illegible] between its naval station and Marathos, and it lies [illegible] distant from the mainland. It consists of a rock walled all round by the sea, about seven stadia in circumference, and [illegible] of dwellings; and inhabited such a large population, even down to the present time, that the people are to honors a [illegible]. It was founded, as they say, by exiles from Sidon. They get their water supply partly from the rains and springs and partly from [illegible] on the mainland. In [illegible] they get water from the channel at a distance of [illegible] stadia. [illegible] has an abundant spring, and into this spring the people let down from the water-bearing boat an inverted wide and broad funnel, made of reed, the upper part of which converges into a stem with a water-tightness [illegible] and round the stem they fasten a [illegible] sheepskin, which receives the water that is forced up from the spring through the funnel. Now the first [illegible] water out the boatmen wait for the flow of [illegible] water and catch all that is needed in vessels prepared for the purpose and carry it to the city.

14 Now in ancient times the Aradians were governed [illegible] by a king, as was also the case with each of the other Phoenician cities; but afterwards the Persians and then the Macedonians, and lastly the Romans, have reduced them to their present order of government. The Aradians have, together with the other Phoenicians, subjected

κοινὸν τῶν Σελευκιδῶν βασιλέων, ὅτε φίλων ἅπαντα συνεβαινόντων ἀδελφῶν δύο τῶν τε Καλλινίκου Σελεύκου καὶ Ἀντιόχου τοῦ Ἱερακος προσαγορευθέντος, προσθήκη τῷ Καλλινίκῳ ποιοῦνται ἐπιστολὴν ὡς ἐπὶ τοῦ πατρὸς ἐξεχεῶν τοῦ καταφυγόντος εἰς τὴν βασιλείας ὡς αὐτοῦ καὶ μὴ ἐάσαντος ἀπιέναι μὴ μετὰ τοῦ ἀδελφοῦ τὸν ἐπιτροπεύσαι βασιλείαν· ἐπιτρέψῃ δὲ εἰς τὸν τοῦ μετοικίας αὐτοῖς πλουσιωτάτας· οἱ γὰρ καταφεύγοντες ἐπ' αὐτοὺς οὐχ οἱ τυχόντες ὄντες ἀλλ' οἱ τὰ μεγίστα πεπονθότες μόνοι καὶ πρὸς τῶν μετὰ τῶν βάλλοντες ἐπ' ἐξιόντες μόνοι ὁ πιστοῖς ἐπιστάς ἥνουντο καὶ σωτῆρας τοὺς ἐπιδεξιωνοῦν, ἀπεμνημονεύον τε τὴν χάριν καὶ μάλιστα ἐπαναλθόντες εἰς τὴν οἰκείαν· ὧν ἐκ τούτου χώρας τε ἐπιμεμνήσατο τὴν πρόσω πολλὴν ἐν τῇ πλείστῃ ἔχουσι καὶ νῦν καὶ τἄλλα αὐξήσουν· προσέθεσαν δὲ τῇ αὐτοῖς ταύτῃ καὶ πρόνοιαν καὶ φιλοτιμίαν πρὸς τὴν βαλαττουρίαν· ὁ τε τοῦ γεγονεῖν τὰς Κιλίκας τὰ πειρατικὰ συνεπαμύνοντες οὐκ ἄπαξ ἐκοινώνουν αὐτοῖς τῆς τοιαύτης ἐπιτηδεύσεως.

15 Μετὰ δὲ Ὀρθωσιανὸν καὶ τὸν Ἐλευθερον Τρωπαῖα, ἀπὸ τοῦ σύμβολα κοινὰ τῆς ἐπιλήσεως ἐλληνίδα· τρίων γὰρ ὄντων ἐν λόγῳ ἀστῶν, Γόρου, Σιδόνος, Ἀρμόδου· τῇ δὲ Τρωπαῖοι συνεχεῖς ἐστι τὸ τοῦ θεοῦ πρόσωπον εἰς ὃ τελευτᾷ ὁ Λιβανος τὸ ὄρος· μεταξὺ δὲ Ἰόπαπος χωρίον τι

16 Δύο δὲ τούτων ἐστὶν ὄρη τὰ ποιοῦντα τὴν

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[1] Τρωπαῖα.
[2] Ἐλευθερόπολις.

themselves to the Syrian kings as friends of the [illegible] and there [illegible] between two brothers [illegible] Syria and [illegible] He was, as he was called, the Arab and [illegible] and made an agreement with him whereby they were to be permitted to receive tribute from the kingdom and [illegible] but that [illegible] they were not by means [illegible] to run from the island without permission from the king. From this agreement they got great advantage for there was [illegible] for [illegible] to the country were not [illegible] but [illegible] who had the highest trade and were in fear of the [illegible] consequences, and, being received as guests, they regarded [illegible] as [illegible] and [illegible] the favor in particular when they went home to their homes; and it is from this fact therefore that the Syrian [illegible] possession of a considerable territory on the mainland, most of which they had even at present, and otherwise have prospered. To this good fortune they added both prudence and [illegible] in their martime affairs; and when they saw that the neighboring [illegible] were organizing piratical adventures, they would not even once take part with them in a business of that kind.

15. After Orthosia and the Leucatherus River one comes to Tripolis, which has taken its name from what is the fact in the case, for it is a foundation consisting of three cities, Tyre and Sidon and Aradus [illegible] where Mt. Libanus terminates, and between the two lies Tripolis, a kind of stronghold.

16. Here are two mountains, Libanus and Anti-

Κοίλην καλουμένην Σ μέν,[1] ὡς ἂν παράλληλα, ὅ τε Λίβανος καὶ ὁ Ἀντιλίβανος, μικρὸν ὑπέρθεν
C 755 τῆς θαλάττης ἀρχόμενα ἄμφω· ὁ μὲν Λίβανος τῇ κατὰ Τρίπολιν, κατὰ τὸ τοῦ Θεοῦ μάλιστα πρόσωπον, ὁ δ' Ἀντιλίβανος τῇ κατὰ Σιδόνα· τελευτῶσι δ' ἐγγὺς πως τῶν Ἀραβίων ὀρῶν τῶν ὑπὲρ τῆς Δαμασκηνῆς καὶ τῶν Ἰραχωνιτῶν[2] ἐκεῖ λεγομένων εἰς ἄλλα ὄρη γεωλοφῶν καὶ καλλίκαρπα· ἀπολήγουσι δὲ μεταξὺ πεδίον κοῖλον· πλάτος μὲν τὰ ἐπὶ τῇ θαλάττῃ διακόσιαι στάδιοι, μῆκος δὲ τὸ ἀπὸ τῆς θαλάττης εἰς τὴν μεσόγαιαν ὁμοῦ[3] τι δεκάλιτρον· διαρρεῖται δὲ ποταμοῖς ἀρδόντοις χώραν εὐδαίμονα καὶ παμφόρον, μεγίστῳ δὲ τῷ Ἰορδάνῃ. ἔχει δὲ καὶ λίμνην, ἣ φέρει τὴν ἀρωματῖτιν σχοῖνον[4] καὶ κάλαμον· ἐκ δ' αὐτῶν καὶ ὕλη· καλεῖται δ' ἡ λίμνη Γεννησαρίτις· φέρει δὲ καὶ βάλσαμον. τῶν δὲ ποταμῶν ὁ μὲν Χρυσορροᾶς, ἀρξάμενος ἀπὸ τῆς Δαμασκηνῶν πόλεως καὶ χώρας εἴς τε ἐχέτειαν ἀναλίσκεται σχεδόν τι· πολλὴν γὰρ ἐπιρδεῖ καὶ βαθεῖαν σφόδρα[5] τὸν δὲ Λύκον καὶ τὸν Ἰορδάνην ἀναπλέουσι φορτίοις, Ἀραβίοι δὲ μάλιστα.

17 Τῶν δὲ πεδίων τὸ μὲν πρῶτον, τὸ ἀπὸ τῆς θαλάττης, Μυρσᾶς καλεῖται καὶ Μακρὰ πεδίον· ἐν τούτῳ δὲ Ποσειδώνιος ἰατρεῖ τὸν δράκοντα πεντήκοντα ὀραβῶνας μακρόν, μῆκος[6]

[1] Σ omits FK, Γοιλαν and Γοιλαν other MSS. and in margin of F.

[2] Τραχωνιτῶν, Tzschucke, for Τριχωνῶν.

[3] Instead of ὁμοῦ K reads εχειν.

[4] σχοῖνον ("rush"), Tzschucke and Corais emend to σχῖνον (the mastich-tree).

hanus, which form Cœle Syria, as it is called, and are approximately parallel to each other. They both begin nearly above the sea near Tripolis and nearest to Phœnicopolis, and Antilibanus above the sea near Sidon, and somewhere in the neighborhood of the Aramian mountains above Damascus and the Trachones,[1] as they are called. The two mountains terminate in other mountains that are high and fertile. They leave a hollow space between them, the breadth of which near the sea, is two hundred stadia, and the length from the sea to the interior is about twice that number. It is traversed by rivers, the Jordan being the largest, which water a country that is fertile and well cultivated. It also contains a lake, which produces the aromatic rush[2] and reed, and likewise marshes. The lake is called Gennesaritis. The place also produces balsam. Among the rivers is the Chrysorroas, which begins at the city and country of the Damascene, and is almost wholly used up in the irrigations, for it irrigates a large territory that has a very deep soil. But the Tigris and the Jordan are navigated inland with vessels of burden, most by the Arabians.

17. As for the plains, the first beginning at the sea, is called Marsias, or Macra Tripolis, where, as reported by Posidonius, was seen the fallen dragon,

[1] "Trachones" means "Rugged, strong knots" (see 16. 2. 2).
[2] See critical note.

[1] Instead of [illegible] read [illegible].
[2] After [illegible] read [illegible], as Corais.

σχιδόν τι καὶ πλεθριαῖον πάχος δ', ὥστ' ἱππεῖς ἑκατέρωθεν παραστάντας ἀλλήλους μὴ καθορᾶν, χάσμα δέ, ὥστ' ἐφίππων δεξασθαι, τῆς δὲ φολίδος λεπίδα ἑκάστην ὑπεραίρουσαν θυρεοῦ.

18. Μετὰ δὲ τὸν Μικραν ἐστὶν ὁ Μασσύας, ἔχων τινὰ καὶ ὄρεινα, ἐν οἷς ἡ Χαλκίς, ὥσπερ ἀκρόπολις τοῦ Μασσύου· ἀρχὴ δ' αὐτοῦ Λαοδίκεια ἡ πρὸς Λιβάνῳ. τὰ μὲν οὖν ὀρεινὰ ἔχουσι πάντα Ἰτουραῖοί τε καὶ Ἄραβες, κακοῦργοι πάντες, οἱ δ' ἐν τοῖς πεδίοις γεωργοί· κακουμένοι δ' ὑπ' ἐκείνων ἄλλοτε ἄλλῃ βοηθείας δεόνται. ἀρμητηρίοις δ' ἐρημικοῖς χρῶνται, καθάπερ οἱ τὸν Λιβανον ἔχοντες ἄνω μὲν ἐν τῷ ὄρει Σινᾶν καὶ Βυρραμα καὶ ἄλλα τοιαῦτα ἔχουσι τείχη, κάτω δὲ Βοτρυν καὶ Γίγαρτον καὶ τὰ ἐπὶ τῇ θαλάττῃ ἐπήλεια καὶ τὸ ἐπὶ τῷ Θεοῦ προσώπῳ φρούριον ἐπιτεθέν, ὃ κατέσπασε Πομπήιος, ἀφ' ὧν τήν τε Βύβλον κατεῖχον[1] καὶ τὴν ἐφεξῆς ταύτῃ Βηρυτον, αἱ μεταξὺ κεῖται Σιδῶνος καὶ τοῦ Θεοῦ προσώπου. ἡ μὲν οὖν Βύβλος, τὸ τοῦ Κινύρου βασίλειον, ἱερά ἐστι τοῦ Ἀδωνίδος· ἣν τυραννουμένην ἠλευθέρωσε Πομπήιος πελέκισας ἐκεῖνον· κεῖται δ' ἐφ' ὕψει τινὸς μικρὸν ἄπωθεν τῆς θαλάττης.

19. Εἶτα μετὰ ταύτην Ἀδωνις ποταμὸς καὶ
C 756 ὄρος Κλίμαξ καὶ Παλαιβύβλος· εἶθ' ὁ Λυκος ποταμὸς καὶ Βηρυτος· αὕτη δὲ κατεσκάφθη μὲν ὑπὸ Τρυφωνος, ἀνελήφθη δὲ νῦν ὑπὸ Ρωμαίων,

[1] κατέτρεχον F, κατέτρεχε other MSS.

[1] About 100 feet.

[2] Now Beyrout.

the corpse of which was about a plethron[1] in length and so heavy that horsemen standing by it on either side could not see one another, and its jaws were large enough to admit a man on horseback and each tooth of its bony sides exceeded an ell in length.

18. After Macra one comes to the Massyas Plain which contains some mountainous parts, among which is Cimiatis, the acropolis, as it were, of the Massyas. The beginning of this plain is the Lycus River near Laodicea. Now all the mountainous parts are held by Itureans and Arabians, all of whom are robbers, but the people in the plains are farmers, and when the cities are harassed by the robbers at different times they require different kinds of help. These robbers use strong-holds as bases of operations, those, for example, who hold Iduraea possess high up on the mountain, Sidena and Borrama and some fortresses like them, and, down below, Berrys and Gigartus and the caves by the sea and the castle that was erected on Theupropolis. Pompey destroyed these places, and from them the robbers occupied Byblos and the city that comes next after Byblos, I mean the city Berytus, which is between Sidon and Theupropolis. Now Byblos, the royal residence of Cinyras, is sacred to Adonis, but Pompey freed it from tyranny by beheading its tyrant with an axe, and it is situated on a height or in a slight distance from the sea.

19. Then, after Byblos, one comes to the Adonis River and to Mt. Cassius and to Palaebyblus, and then to the Lycus River and Berytus. But though Berytus was razed to the ground by Tryphon, it has now been restored by the Romans, and it

δεξαμένη δύο τάγματα, ἃ ἵδρυσεν Ἀγρίππας ἐνταῦθα, προσθεὶς καὶ τοῦ Μασσίου πολλὴν μέχρι καὶ τῶν τοῦ Ὀρόντου πηγῶν, αἳ πλησιόν τοῦ τε Λιβάνου καὶ τοῦ Παραδείσου καὶ τοῦ Αἰγυπτίου τείχους περὶ τὴν Ἀπαμέων γῆν εἰσι. ταῦτα μὲν οὖν τὰ ἐπὶ θαλάττῃ

20. Ὑπὲρ δὲ τοῦ Μασσίου ἐστὶν ὁ καλούμενος Αὐλὼν βασιλικὸς καὶ ἡ Δαμασκηνὴ χώρα, διαφερόντως ἐπαινουμένη· ἔστι δὲ καὶ ἡ Δαμασκὸς πόλις ἀξιόλογος, σχεδόν τι καὶ ἐπιφανεστάτη τῶν ταύτῃ κατὰ τὰ Περσικά· ὑπέρκεινται δ' αὐτῆς δύο λεγόμενοι Τράχωνες· ἔπειτα πρὸς τὰ Ἀραβῶν μέρη καὶ τῶν Ἰτουραίων ἀναμὶξ δρῆ δύσβατα, ἐν οἷς καὶ σπήλαια βαθύστομα, ὧν ἐν καὶ τετρακισχίλιοι ἀνθρώπους δεξάσθαι δυνάμενον ἐν καταδρομαῖς, αἳ τοῖς Δαμασκηνοῖς γίνονται πολλαχόθεν. τὸ μέντοι πλεῖστον τοῦ ἀπὸ τῆς εὐδαίμονος Ἀραβίας ἐμπορουν λεηλατοῦσιν οἱ βάρβαροι· ἧττον δὲ συμβαίνει καταλυθέντων νῦν τῶν περὶ Ζηνόδωρον ληστῶν διὰ τὴν ἐκ τῶν Ῥωμαίων εὐνομίαν καὶ διὰ τὴν ἐκ τῶν στρατιωτῶν ἀσφάλειαν τῶν ἐν τῇ Συρίᾳ τρεφομένων.

21. Ἅπασα μὲν οὖν ἡ ὑπὲρ τῆς Σελευκίδος ἐπὶ τὴν Αἴγυπτον καὶ τὴν Ἀραβίαν ἀνισχουσα χώρα Κοίλη Συρία καλεῖται, ἰδίως δ' ἡ τῷ Λιβάνῳ καὶ τῷ Ἀντιλιβάνῳ ἀφωρισμένη. τῆς δὲ λοιπῆς ἡ μὲν ἀπὸ Ὀρθωσίας μέχρι Πηλουσίου παραλία Φοινίκη καλεῖται, στενή τις

[1] See 16. 2. 16 and footnote.

[2] i.e. the remainder of Coelé-Syria in the broad sense of the term.

received two legions which were settled there by Augustus, who also added to it much of the territory of Mamyas, as far as the sources of the Orontes River. These sources are near Mt. Libanus and Paradeisos and the Aegyptian fortress situated in the neighbourhood of the land of the Apamenians. So much, then, for the places on the sea.

20) Above Mamyas lies the Beqa Valley, as it is called, and also the Damascene country, which is accorded extraordinary praise. The city Damascus is also a noteworthy city, having been I might almost say, even the most famous of here, in that part of the world in the time of the Persian empire; and above it are situated two Trachones,[1] as they are called. And then, towards the parts inhabited promiscuously by Arabians and Itureans, are mountains hard to pass, in which there are deep-mouthed caves, one of which can admit as many as four thousand people in times of incursions, such as are made against the Damascene from many places. For the most part, indeed, the barbarians have been robbing the merchants from Arabia Felix, but this is less the case now that the band of robbers under Zenodorus has been broken up through the good government established by the Romans and through the security established by the Roman soldiers that are kept in Syria.

21) Now the whole of the country above the territory of Seleucia, extending approximately to Aegypt and Arabia, is called Coele Syria, but the country marked off by the Libanus and the Antilibanus is called by that name in a special sense. Of the remainder[2] the seaboard from Orthosia to Pelusium is called Phoenicia, which is a narrow

καὶ ἀλιτενής· ἡ δ' ἐπὶ ταύτῃ μεσόγαια μέχρι τῶν Ἀραβίων ἡ μεταξὺ Γαζῆς καὶ Ἀντιλιβάνου Ἰουδαία λέγεται.

22. Ἐκεῖ οὖν τὴν ἰδίως λεγομένην Κοίλην Συρίαν ἐπιλελήθαμεν ἐπὶ τὴν Φοινίκην μετιμεν· τελευτῶν δὲ τὰ μὲν ἀπὸ Ὀρθωσίας μέχρι Βηρυτοῦ λόγου τετύχηκεν· μετὰ δὲ Βηρυτὸν ἐστὶ Σίδων ὅσον ἐν τετρακοσίοις[1] σταδίοις· μεταξὺ δὲ ὁ Ἰαμνίας ποταμὸς καὶ τὸ τοῦ Ἀσκληπιοῦ ἄλσος καὶ Λεόντων πόλις· μετὰ δὲ Σίδονα μεγίστη τῶν Φοινίκων καὶ ἀρχαιοτάτη Τύρος ἐστίν, ἡ[2] ἀντίμιλλος αὐτῇ κατά τε μέγεθος καὶ κατὰ τὴν ἐπιφάνειαν καὶ τὴν ἀρχαιότητα ἐκ πολλῶν μύθων παραδεδομένην[3]· οἱ μὲν οὖν ποιοῦσι τὴν Σίδονα τεθρυλλῆσθαι μᾶλλον· Ὅμηρος δὲ οὐδὲ μνημονεύει τῆς Τύρου, ἃς δ' εἰς τὴν Λιβύην καὶ τὴν ἐξωτάτω ἀποικίας μέχρι καὶ ἔξω Στηλῶν τῆς Τύρου πλέον ἐξιμνοῦσι[4]· ἀμφοτέραι δ' οὖν ἔνδοξοι καὶ λαμπραὶ καὶ πόλεις καὶ κοινὰ σπουδαῖα· ὁ δ' ἄν τις εἴποι μητρόπολιν Φοινίκων ἔστιν ἐν ἀμφοτέραις ἐστὶν· ἡ μὲν οὖν Σίδων ἐπὶ εὐφυεῖ λιμένι τῆς ἠπείρου τὴν θέσιν ἔχει.

23. Τύρος δ' ἐστὶν ἓν νῆσος σχεδόν τι συμπεπλεγμένη παραπλησίως ὥσπερ ἡ Ἄραδος, συνῆπται δὲ χώματι πρὸς τὴν ἤπειρον, ὃ κατεσκεύασε πολιορκῶν Ἀλέξανδρος· ἔνθα δ' ἔχει λιμένας, τὸν

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[1] τετρακοσίοις, so clearly seems to be an error for διακοσίοις (q.v.).

[2] ἡ is omitted by Coraes and Meineke.

[3] παραδεδομένην, Corais, for παραδεδομένη, as the MSS. are.

[4] μᾶλλον, after ἐξωτάτω, is omitted by Kramer, Coraes, and Meineke.

country and lies flat along the sea, whereas the inland above Phoenicia as far as the Arabians, between Gaza and A[illegible] bands is called Judaea.

22. Since, then, I have traversed Coele-Syria in the special sense of that name, I shall pass on to Phoenicia. Of this country, I have already described the parts extending from Orthosia to Berytus, and after Berytus one [illegible] Sidon at a distance of about four hundred stadia, but between the two places are the Lycus River and the grove of Asclepius and a city of Leontes.[1] After Sidon one comes to Tyre, the largest and oldest city of the Phoenicians, which rivals Sidon, not only in size, but also in its fame and [illegible] as handed down to us in numerous myths. Now although the poets have referred more especially to Sidon than to Tyre, Homer does not even mention Tyre, yet the ethnic name, Sidonian, [illegible],[2] as far even as outside the Pillars, yet rather the praises of Tyre. At any rate, both cities have been famous and illustrious, both in early times and at the present time, and no matter which of the two one might call the metropolis of the Phoenicians, there is a dispute in both cities. Now Sidon is situated on the mainland near a harbour that is by nature a good one.

23. But Tyre is wholly an island, being built up nearly in the same way as Aradus, and it is connected with the mainland by a mole, which was constructed by Alexander when he was besieging it, and it has two harbours, one that can be closed

[1] Apparently an error for "two harbours."
[2] [illegible] Leontes" [illegible] the [illegible] in Aegypt (17 [illegible] where the [illegible] a worship [illegible] 17 [illegible] 40
[3] e.g. Carthage and Gadeira.

μιν κλιστόν, τον δ' πνιμιτον, ὃν Λιγυστιον καλοῦσιν· ἐνταῦθα δέ φασι πολυστεγους τὰς οἰκίας ὥστε καὶ τοὺς ἐν Ῥώμῃ μαλλον· διο καὶ σεισμοὺς γενομενους[1] ἀπολιπεῖν μερος τοῦ ἄστεως· ἀφανισαι τὴν πολιν· ἠτυχησε δε καὶ ὑπ' Ἀλεξανδρου πολιορκια· ληφθεισα· ἀλλα τῶν τοιουτων συμφορῶν κατεστη κρειττων· καὶ πυκλαμῖν αὐτην τῇ τε ναυτιλιᾳ· καθ' ἣν κρειττων τῶν ἀει κρειττονῶν εἰσι· κοινῇ Φοινικων· καὶ τοις πορφυρεσι· πολυ γαρ ἐξιστασται παντων· ἡ Ἰυρια καλλιστη πορφυρα· καὶ ἡ θυνια πλησιον· καὶ τἄλλα πυκνα τα περι Βαφην ἐπιτηδεια· καὶ δυνδιωγαγον μεν ποτε· τὴν πολιν ἡ πολυανθρωπια· των Βαφιων· πλουσιον δε δια· τὴν τοιαυτην εὐδοσιαν· οὐχ ὑπο τῶν Βασιλεων· ὁ εκουθεν· αὐτοκομοι μονον· ἀλλα καὶ ὑπο· τῶν Ῥωμαιων· μερη· ἀναλωσαντες· βεβλαψαντων· τὴν ἐκεινων· τιμωμενη· τιμωνται δὲ καθ' ὑπερβολην· Ἡρακλῆς· ὑπ' αὐτῶν· τῆς δε περι· τὰς ναυτολιας[2] δυναμεως· το πλῆθος· καὶ το μεγεθος· των· ἀποικιῶν· εστι· πολεων· τεκμηριον· οὗτοι μεν οὖν τοιοῦτοι.

24 Λιβυκοι δε πολυτεχνοι· τινες· παρεδοσαν· καὶ καλλιτεχνοι· καθαπερ· καὶ ὁ ποιητης· δηλοῖ· ὅτι· δε καὶ φιλοσοφοι· περι· τε ἀστρονομιαν· καὶ ἀριθμητικην· ἀπο· τῆς λογιστικῆς· ἀρξαμενοι· καὶ τῆς· ναυτιλιας· ἐμπορικον· γαρ· καὶ· ναυκληρικον· ἑκατερον· καθαπερ· καὶ· τῶν· Λιγυστιων· εὕρημα

[1] ποιοῦν ταῦ σεισμῶν γενομένων.
[2] ναυτολίας, the mission for ναυτολογίας

[1] See § 3 7
[2] The Phoenician Melcharth.

and the other called "Asian" [illegible]
The [illegible] more than the houses at [illegible] the account, where an [illegible] but little of utterly [illegible] the city. The city was also [illegible] where it was taken by siege by Asia and [illegible] but [illegible] restored [illegible] to which [illegible] necessary to [illegible] has passed [illegible] by far [illegible] and the [illegible] are [illegible] the coast, and the [illegible] [illegible] The Tyrians were [illegible] by the [illegible] the Romans [illegible] of the [illegible] by them. The [illegible] of the [illegible] rivers is an [illegible] of their power to marriage affairs. Such then are the Tyrians.

24 The [illegible] according to tradition are [illegible] as the poet also points out,[1] and besides this they are philosophers in the [illegible] of art [illegible] and art in [illegible] having begun their study with practical [illegible] and with [illegible] for each of these branches of knowledge [illegible] the [illegible] and the [illegible] as for example, geometry was invented it

[1] Since the Sidonians, [illegible] a cunning handiwork had wrought it the river [illegible] (Iliad 23 743)

γεωμετρίαν φασὶν ἀπὸ τῆς χωρομετρίας, ἣν ὁ Νεῖλος ἀπεργάζεται, συγχέων τοὺς ὅρους κατὰ τὰς ἀναβάσεις· τοῦτο μὲν οὖν παρ' Αἰγυπτίων ἥκειν εἰς τοὺς Ἕλληνας πεπιστεύκασιν, ἀστρονομίαν δὲ καὶ ἀριθμητικὴν παρὰ Φοινίκων· νυνὶ δὲ πάσης καὶ τῆς ἄλλης φιλοσοφίας εὐπορίαν πολὺ πλείστην λαβεῖν ἔστιν ἐκ τούτων τῶν πολέων· εἰ δὲ δεῖ Ποσειδωνίῳ πιστεῦσαι· καὶ τὸ περὶ τῶν ἀτόμων δόγμα παλαιόν ἐστιν ἀνδρὸς Σιδωνίου Μώχου πρὸ τῶν Τρωικῶν χρόνων γεγονότος· τὰ μὲν οὖν παλαιὰ εἰάσθω· καθ' ἡμᾶς δὲ ἐκ Σιδῶνος μὲν ἔνδοξοι φιλόσοφοι γεγόνασι Βίαθός τε, ᾧ συνεφιλοσόφησαμεν ἡμεῖς τὰ Ἀριστοτέλεια, καὶ Διόδοτος, ἀδελφὸς αὐτοῦ· ἐκ Τύρου δὲ Ἀντίπατρος, καὶ μικρὸν πρὸ ἡμῶν Ἀπολλώνιος ὁ τὸν πίνακα ἐκθεὶς τῶν ἀπὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων· διέχει δὲ τῆς Σιδῶνος ἡ Τύρος οὐ πλείους τῶν διακοσίων στα-
C 758 δίων· ἐν δὲ τῷ μεταξὺ πολίχνιον, Ὀρνίθων πόλις λεγομένη· εἶτα πρὸς Τύρῳ ποταμὸς ἑξήκοντα μετὰ δὲ τὴν Τύρον ἡ Παλαιτύρος ἐν τριακοντα σταδίοις.

25. Εἶθ' ἡ Πτολεμαΐς ἐστι μεγάλη πόλις, ἣν Ἄκην ὠνόμαζον πρότερον· ἣ ἐχρῶντο ὁρμητηρίῳ πρὸς τὴν Αἴγυπτον οἱ Πέρσαι· μεταξὺ δὲ τῆς Ἄκης καὶ Τύρου θινώδης αἰγιαλός ἐστιν ὁ φέρων τὴν ὑαλίτιν ἄμμον· ἐνταῦθα μὲν οὖν φασι μὴ χεῖσθαι, κομισθεῖσαν εἰς Σιδῶνα δὲ τὴν χωνείαν δεχεσθαι· τινὲς δὲ καὶ τοῖς Σιδωνίοις εἶναι τὴν

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[1] Cf. 17. 1. 3.

[2] Whether Strabo and Boethus studied together under

is said, from the measurement of lands which is made necessary by the Nile when it covers the boundaries at the time of its overflows.[1] This science, then, is believed to have come to the Greeks from the Aegyptians, astronomy and arithmetic from the Phoenicians, and at present by far the greatest store of knowledge in every other branch of philosophy is to be had from these cities. And if one must believe Posidonius, the ancient lore about atoms originated with Mochus, a Sidonian, born before the Trojan times. However, let us dismiss things ancient. In my time there have been famous philosophers from Sidon, Boethus, with whom I studied the Aristotelian philosophy,[2] and his brother Diodotus, and from Tyre, Antipater, and, a little before my time, Apollonius, who published a tabulated account of the philosophers of the school of Zeno and of their books. Tyre is distant from Sidon not more than two hundred stadia, and between them lies a town called City of Ornithes,[3] and then one comes to a river which empties near Tyre, and after Tyre, to Palae Tyre,[4] at a distance of thirty stadia.

25. Then one comes to Ptolemais, a large city. In earlier times named Acê, this city was used by the Persians as a base of operations against Aegypt. Between Acê and Tyre is a sandy beach, which produces the sand used in making glass. Now the sand, it is said, is not fused here, but is carried to Sidon and there melted and cast. Some say that the Sidonians, among others, have the glass sand

[1] Apollonius of Rhodes (see 14. 2. 11) or under Xenarchus of Sidon (see 14. 5. 4), or both, is [illegible]. [2] Ornithopolis, "city of Birds." [3] Old Tyre.

[illegible]

[illegible]

[illegible]

that is adapted to fusing, though others say that any sand anywhere can be fused. I heard at Alexandria from the glass-workers that there was in Aegypt a kind of vitreous earth without which many coloured and costly designs would not be executed; just as elsewhere different countries require different materials; and at Rome, also, it is said that many discoveries are made both for producing the colours and for facility in manufacture, as for example, in the case of glass-ware, where one can buy a glass beaker or drinking-cup for a copper.

26. A marvellous occurrence of a very rare kind is reported as having taken place on this shore between Tyre and Ptolemais, at the time when the Ptolemaeans, after crossing battle with Sarpedon the general, were left in this place, after a brilliant rout had taken place, a wave from the sea, like a flood, has submerged the fugitives,[1] and some were carried off into the sea and destroyed, whereas others were left dead in the hollow places, and then, succeeding this wave, the ebb uncovered the shore again and discovered the bodies of men lying promiscuously among dead fish. Like occurrences take place in the neighbourhood of the Mt. Casius situated near Aegyptus, where the land undergoes a sudden quick convulsion, and makes a sudden change to a higher or lower level, the result being that, whereas the elevated part repels the sea and

[1] The account of Athenaeus (1. 2, p. 333), quoted from Posidonius, is [illegible] the [illegible] were Leptines the [illegible] (16. 2. [illegible]) [illegible] the name of Leptines [illegible] Tryphon who won the fight and his soldiers who were submerged.

τῆς· τὸ δὲ συνιζῆσαν[1] διξάσθαι, τραπομένης δὲ τὴν ἀρχαίαν πλείω ἔδοξαν ἀπολαβεῖν τῶν τόπων, τοτὲ μὲν οὖν καὶ ἐξαλλάξασαι τινὰς τοιαῦτα· τοτὲ δ' οὐ· τὰ μὲν καὶ πεποιήκασι τὰ ἐνδεδεμένα τῶν τοιούτων παθῶν ἰδιώτοις ἡμῖν· ἐπθυμεῖν τοῦτο καὶ ἐπὶ τῶν κατὰ τὸν Νεῖλον ἀναβάσεων λέγεται διαφόρων γινομένων· ἀόριστον δὲ τὴν τάξιν ἔχουσαν.

27 Μετὰ δὲ τὴν Λάιν Σταθμοῦ πύργος, προσωρμοῦν ἔχων· μετὰξὺ δὲ ὄρη τὸ Κηρμηλίκιον τὰ ὄρη καὶ πολίχνιον ὁμώνυμα, πλοῦν δ' οὐδὲν, Σικαμίνων πόλις, Πανόλβιον καὶ Κροκοδείλων πόλις καὶ ἄλλα τοιαῦτα· εἶτα δρόμος μέγας τις

C 759 28 Κάτω Ἰόππη[2] καθ' ἣν ἡ ἄνω τῆς Λιγυστίνης παραλία σπουδαία ἐστὶ τῆς ἄπαντος κομιδῆς, πρότερον ἐπὶ τὴν ἐν τετάμενον· ἐνταῦθα δὲ μυθεύουσι τινὲς τὴν Ἀνδρομέδαν κεκαθῆσθαι τὸ κῆτος· ἐν ὕψει γὰρ ἐστὶν· κανοῦ τὸ χωρίον, ὅθεν ἀφορεῖσθαι φασὶν ἀπ' αὐτοῦ τὰ ἐπιστόμια τῆς τῶν Ἰουδαίων μητροπόλεως· καὶ δὴ καὶ ἐπιμιξίαν τούτοις κεχρῆσθαι καταθέσεσι μέχρι θαλάττης οἱ Ἰουδαῖοι· τὰ δ' ἐπίνεια τῶν λιμένων ἀφορίζειν δηλοῦσι τοῦτο· τούτων δὲ καὶ ὁ Κρόμμυος ἐν ὀξεῖ καὶ ὁ ὅρμος· καὶ δὴ καὶ ἐκαινόρισεν αὐτὸς ὁ τόπος, ὅθεν ἐκ τῆς πλησίον κώμης Ἰαμνείας καὶ τῶν κατοικιῶν τῶν κύκλῳ τέτταρας μυριάδας

[1] συνίζησαν Kramer, for συνίζουσα.
[2] Ἰόππη Kramer, Ἰόππας other MSS.

[1] For an extended discussion of this and similar problems, see ... 4, § 13.
[2] This place was magnificently built up by Herod and named Caesarea in honour of Augustus.
[3] "Mulberry City."

the broken part receives it, yet, the land makes a reverse change and the sea's roughness is still present again, a considerable interchange of levels sometimes having taken place and sometimes not.[1] Perhaps such disturbances are subject to periodic prime pies unknown to us, as is also said to be the case of the overflows of the Nile, which prove to be various but seem unknown to us.

27. After this one comes to the Tower of Strato,[2] which has a landing place for vessels. Between the two places is Mt. Carmel, as also towns of which nothing more than the names remain. I mean Sycaminopolis,[3] Bucolopolis,[4] Crocodilopolis,[5] and others like them. And then one comes to a large forest.[6]

28. Then one comes to Joppé,[7] where the seaboard from Aegypt, though at first stretching towards the east, makes a significant bend towards the north. Here it was, according to certain writers of myths, that Andromeda was exposed to the sea monster, for the place is situated at a rather high elevation and it is said that Jerusalem, the metropolis of the Judaeans, is visible from it, and indeed the Judaeans have used this place as a seaport when they have gone down as far as the sea, but the seaports of robbers are obviously only robbers' dens.[8] To these people belonged not only Carmel, but also the forest, and indeed this place was so well supplied with men that it could muster forty thousand men from the neighbouring village Iamnia and

[1] "Hardman City."
[2] "Caesar's City."
[3] [illegible] 3 speaks of a place near Mt. Carmel as [illegible].
[4] [illegible]
[5] New Jaffa.
[6] See § 37 following.

συνεζεύχθαι. εἰσὶ δ' ἀπόστασιν τὸ Κίον τὸ πρὸς Πιτύοντι μικρῷ πλείους ἢ χίλιοι σταδίοι, τρόπον τινὰ δ' ἄλλως πλησιόχωρα τὸ Πιτύουσσα.

21 Ἐν δὲ τῷ μεταξὺ καὶ ὁ Ἰασὼν ἐστιν, ὃν καὶ αὐτὸν εἰρήκασιν οἱ Ἰουδαῖοι εἶναι Ἀζῶτον καὶ Ἀσκάλων· ἀπὸ δὲ Ἰαμνείας εἰς Ἀζῶτον καὶ Ἀσκάλωνα εἴκοσι διακόσιοι στάδιοι· ἀφεστῶτα δ' ἀλλήλων ἐστὶν ἡ χώρα τῶν Ἀσκαλωνιτῶν, πολίσμα δὲ μικρόν· ἀνεῖλεν δὲ λοιμὸς ὁ φιλόσοφος μικρὸν πρὸ ἡμῶν γεγονώς· ἐν δὲ τοῖς Ἑλληνικοῖς Φιλόδημος τε ὁ Ἐπικούρειος καὶ Μελάνθιος καὶ Μενέδημος ὁ συνδιαγράψας καὶ Θεόδωρος ὁ καθ' ἡμᾶς μνησθεν.

22 Ἐξῆς δ' ὁ τῶν Ἰαζύγων λιμὴν πλησίον· ὑπόκειται δὲ καὶ ἡ πόλις ἐν τοῖς ἑκατὸν σταδίοις, ἐκβάλλοντος ποτὲ γεγενημένη, κατεσκευασμένη δ' ὑπὸ Ἀλεξάνδρου καὶ μεγάλου ἔρματος· ἀπέχει δ' ὑπερβάσεις λεγόμενα χίλιοι διακόσιοι ἐξ ἑκατὸν σταδίων εἰς Ἄλιαν· πόλις δὲ καὶ τὸν μυχὸν τοῦ Ἀραβίου κόλπου κατέχουσα· βάτος δ' ἐστὶν ἡ μὲν ἔχουσα εἰς τὸ πρὸς τὴν Ἀκαβίτιν καὶ τὴν Ἰαζύγα μέρος· ἣν Ἄλιαν τινὲς προσαγορεύουσιν ἀπὸ τῆς ἐν αὐτῷ πόλεως· ἡ δὲ εἰς τὸ πρὸς Λιγυπτίους κατὰ τὴν Ἡρώων πόλιν εἰς ἣν δὴ οἱ Πολυκλείτου ἡ ὑπερβάσεις ἀνιστορεῖται· δι' ἔρματος δὲ καὶ ἀμαξιτοῦ χωστοῦ καὶ ὑπερβάσεσι τοῖς κατοικοῦσι· πολὺ δὲ καὶ τὸ τῶν ἐρετῶν ἐν αὐταῖς πλῆθος.

23 Μετὰ δὲ Γάζαν Γάφια ἐν ᾗ μάχη συνέβη

[1] [illegible] Meineke [illegible] MSS., [illegible]

[2] [illegible] the MSS. add γεγονώς.

[3] Ἄλιαν, Meineke [illegible] to Ἄλιανα.

[4] ἡ μὲν ἔχουσα εἰς τό, Kramer, for ἡ μὲν δὲ ἔχουσα τό.

the settlements all round. Thence to Mt. Casius near Pelusium the distance is a little more than one thousand stades, and some hundred stades farther, one reaches Ienysus[1] itself.

29. But in the interval one comes to Gadara, which the Judaeans appropriated to themselves, and then to Anthedon and Ascalon. The distance from Ienysus to Anthedon and Ascalon is about two hundred stades. The country of the Ascalonites is a good one, and, though the town is small, Ascalon, the philosopher, who was born a little before my time, was a native of this place. Phrataphernes the Iranian, a satrap, Menagrus and Menippus, the orator and philosopher, the ancestors of my mother, were natives of Ascalon.

30. Then, near Ascalon, one comes to the harbour of the Gazaeans. The city of the Gazaeans is situated inland at a distance of seven stades; it became famous at one time, but was razed to the ground by Alexander and remains uninhabited. Thence the voyage is by an open sea passage of one thousand two hundred and sixty stades to Aelana, a city situated near the head of the Arabian Gulf. This head consists of two recesses, one extending into the region near Arabia and Gaza, which is called Aeanites, after the city situated on it, and the other, extending to the region near Egypt in the neighbourhood of the City of Heroes[1], to which the overland passage from Pelusium is shorter, and the overseas journeys are made on rafts through deserts and sandy places, and on these journeys there are also many reptiles to be seen.

31. After Gaza one comes to Raphia, where a

[1] Heliopolis.

Πτολεμαίῳ τε τῷ τετάρτῳ καὶ Ἀντιόχῳ τῷ Μεγάλῳ· εἶτα Ῥινοκόλουρα[1] ἀπὸ τῶν ἐκεῖ κακοῦργων ἐκεῖ τὸ παλαιὸν πεπονηρευμένων[2] τὰς ῥῖνας οὕτω καλουμένη· τῶν γὰρ Αἰθιόπων τινὲς ἐπελθόντες ἐπὶ τὴν Αἰγύπτου, ἀντὶ τοῦ ἀναιρεῖν[3] τοὺς κακοῦργους ἀποτέμνουν τὰς ῥῖνας ἐνταῦθα κατοικίζειν, ὡς ἐνὸς ἐν ἑκάστῳ τόλμωντας κακουργεῖν διὰ τὴν ἀσχημοσύνην τῆς ὄψεως.

32 Καὶ αὕτη μὲν οὖν ἡ ἀπὸ Ἰόππης λιμὴν πόλις καὶ ἐμπόριον· ἔτι δὲ μᾶλλον τοιαύτη ἡ
C 760 ἐφεξῆς ὑπερκειμένη,[4] ἔχουσα τὸν Σαρβωνίδα λίμνην παραλλήλως πως[5] τῇ θαλάττῃ μικρὰν διόδῳ ἀπολειπούσαν μεταξὺ μόνον τοῦ Κασίου καλουμένου, μῆκος ὅσον διακοσίους στα δίους, πλάτος δὲ τὸ μέγιστον πεντήκοντα· τὸ δ' Ἑπτάμυλα συνεχόμενα· εἶτα συνεχὴς ἄλλη τοιαύτη[6] ἡ ἐπὶ τὸ Κάσιον, κἀκεῖθεν ἤδη τὸ Πηλούσιον.

33 Ἔστι δὲ τὸ Κάσιον θινώδης τις λόφος ἀκρωτηριάζων ἀνύδρους, ἔνθα τὸ Πομπηίου τοῦ Μάγνου σῶμα κεῖται καὶ Διοσκουρὶς πρὸς Κάσιον πλησίον δὲ καὶ ἀσφαλὲς ὁ Μάγνος δολοφονηθεὶς ὑπὸ τῶν Αἰγυπτίων· εἶθ' ἡ ἐπὶ Πηλούσιον ὁδός, ἐν ᾗ τὸ Ἱερὸν καὶ ὁ Χαβρίας λεγόμενος χωρὶς καὶ τὸ πρὸς τῇ Πηλουσίῳ Βαιαθρα, ἃ πάντα παρεκχεόμενος ὁ Νεῖλος, φύσει κοῖλον καὶ ἕλειον

[1] Ῥινοκόλουρα (the spelling of the MSS. except K, which has Ῥινοκόρουρα; cp. Hdot. iii. 91, 12 and iv. 174).

[2] The words ἐκεῖνον πονηρῶν are omitted in KV.

[3] ἀναιρεῖν τοὺς, Jacobs; Χρ. Ἰω. ἀναιρεῖν τοὺς, Corais, etc., with the other letters erased, other MSS.

[4] ὑπερκειμένη ἡ ἑφεξῆς ὑπερκειμένη, the editors, but ὑπερκειμένη ἑφεξῆς ὑπερκειμένη.

but it was fought between Demetrius the Fourth and Alexander the Great. Then to Rhinocolura,[1] [illegible] from the people with mutilated noses that had been settled there in early times, for some Ethiopian invaded Egypt and, instead of killing the inhabitants, cut off their noses and settled them at that place, assuming that on account of their disfigured faces they would no longer dare do people wrong.

32 Now the whole of this country from Gaza is barren and sandy, but still more so is the country that lies [illegible] which contains Lake Serbonis,[2] a lake which has a [illegible] parallel to the sea and, in the [illegible], leaves a short passage as far as the Casian,[3] as it is called. The lake is about two hundred stadia in length and [illegible] maximum breadth is [illegible] stadia; and the lake is bog because it is up against earth. Then follows another continuous tract of this kind as far as Casius, and then one comes to Pelusium.

33 Casius is a sandy [illegible] without water and forms a promontory. The tomb of Pompey the Great is buried there, and on it is a temple of Zeus Casius. Near the place Pompey the Great was slain, being treacherously murdered by the Egyptians. Then comes the road to Pelusium, on which are Gerrha and the Pelusian of Cambyses, as it is called, and the pits near Pelusium. These pits are formed by inflows from the Nile, the region being by nature

[1] "Dwelling near the [illegible]." [2] See 1. 3. 4 and 17. 1. 26.
[3] i.e. "Outbreak" to the sea.

[1] see Gerrhs, for [illegible]
[2] [illegible], Latrosus, for [illegible].

ἔστιν τοῦ τόπου· τοιαύτη μὲν ἡ Φοινίκη φησὶν ὁ Ἀρτεμίδωρος· εἰς τὸ Ἰουδαῖον δὲ μετὰ Ὀρθωσίας εἶναι σταδίων τριακοσίων εἰρήκασιν οἱ πλείστοι· ἀπολείπουσι δὲ οἱ Μελέαγρος ὁ Μελέαγρος τὴν Κιλικίαν τῶν ὅρων Κιλικίας· ἐν μὲν τῷ μεθόριον τῆς Κιλικίας καὶ Συρίας χιλίους καὶ ἑπτακοσίους ἑξήκοντα ἑπτά· τοῦ δ' Ὀρθωσίου τετρακοσίους ἑξήκοντα εἴτ' ἐπὶ Ὀρθωσίου χιλίους ἑκατὸν τριάκοντα.

34 Τὴν δ' Ἰουδαίαν τὰ μὲν ἑωθινὰ ἄκρα τὰ πρὸς τῇ Κασίῳ κατέχουσι Ἰουδαῖοι τὰ καὶ ἡ λίμνη Νικάτειος· ὁ δὲ ἐν ὁ Πομπήιος κατὰ ἑπτὰ ἔτη ἐπολιόρκει τοὺς Ἰουδαίους καὶ τοὺς τοιούτους τοὺς ἀπὸ τοῦ ἱεροῦ ἀπεστέρει· πρὸς θάλατταν δὲ ἡ Σαμάρεια τὰ πολλὰ κατέχει[1] καὶ ἡ ἀνάπλους μέχρι Ἰόππης· καὶ τὰ μὲν τοῦτο πρὸς θάλατταν· ἐν δὲ τῷ ἀπὸ τοῦ ἀπείρου τῆς Ἰόππης[2] ἐστὶν ἀπὸ τῶν ἑξήκοντα μὲν τριακοσίων τὰ πολλὰ δ' ἐν ἔθνεσιν ἐστὶν ἔθνη φυλάττοντα· μάλιστα δὲ τὸ Ἀσκαλωνίτικον ἔθνος καὶ Ἀραβίων καὶ Φοινίκων τοῦτο γὰρ ἐν τῷ Γαλιλαίᾳ ἔχουσι καὶ τὸ Ἱερικούντιον καὶ τὸν Φιλαδελφίαν καὶ Σαμάρειαν ἢν Ἡρώδης Σεβαστὴν ἐπωνόμασεν· ἐστὶ δ' ἔθνος μεγάλον, ἡ πρώτη μοῖρα φησὶν τῶν ἄνω τὸ ἄνω τὸ δὲ τοῦ Ἱεροσολύμου πλησιόχωρον Αἰγύπτιοι ἀπόφασιν τοῦ πρεσβύτου τοῦ τῶν Ἰουδαίων λεγομένου.

[1] κατέχει, Casaubon. [2] ἰδόντι CF

[1] See 14. 6. 3 and footnote.

hollow and marshy. Such is Phoenicia. Artemidorus says that he distinct to Pelusium from the Tower is three thousand six hundred and fifty stades, including the [illegible] of the gulf, and from Menouthis or Menouthias, [illegible] near Canopus, to the common boundaries of Cilicia and Syria, one thousand nine hundred, and thence to the Chersonesus [illegible] hundred and twenty, and then to Cilicia, one thousand one hundred and twenty.[1]

34 As for Judaea, its western extremities towards Caesarea are occupied by the Samaritans and by the [illegible]. The Samaritans are Syrians, but belonging to a nation that [illegible] from Phoenicia, [illegible] the sea-coast, and therefore the same customs with them. The greater part of the region near the sea is occupied by Jews, Syrians, and by the country contiguous with the sea, as far as Jamnia, for this [illegible] near the sea, for as I have already said, it is [illegible] from the seaport of Joppa. This region lies towards the north, and it is inhabited in general, as each place in particular by mixed [illegible] of people from Aegypt[2] and Arabia and Phoenicia. [illegible] are those who occupy Gaza and Ascalon and Phoenicia and Samaria, which yet Herod surnamed Sebastē.[3] But though the inhabitants are mixed up thus, the most prevalent of the nations [illegible] to the temple at Jerusalem remembers the customs of the present Judaeans, as they are called, as Aegyptians.

[1] [illegible]
[2] [illegible]
[3] [illegible]
[4] [illegible] Latin, "Augusta," in honour of Augustus Caesar.

35. Μικρὸν γὰρ τι τῶν Λιγυστίνων πρόσω ἔχων τὸ μέρος τῆς κατὰ[1] καλουμένης χώρας, πόλιν ἐκείνου ἐνθένδε, ὃν σχεδόν τι καθεστῶτα, καὶ συνεξ ἰόντα αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον ἔφη γὰρ ἐκεῖνος καὶ ἐδίδασκεν, ὡς ἐκ ἀρθῶς φρονοῦεν οἱ Λιγυστῖνες θύμοις ἐκκαίοντες καὶ βοσκήματα τὸ θεῖον, οὐδ' οἱ Λιβύες ἐκ εὖ δὲ
C 761 οὐδ' οἱ Ἕλληνες, πυθόμενοι μορφὴν τινὸς τῆς γὰρ ἐν τούτῳ μόνον θεὸς τὸ πάντεχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν ὁ καλοῦμεν φύσιν καὶ κόσμον καὶ τὴν τῶν ὄντων φύσιν τούτου δὴ τὶς ἂν εἰκόνα πλάττειν βαρβαρικὴν νοῦν ἔχων ἀνθρώπου τινὶ[2] τῶν παρ' ἡμῖν· ἀλλ' οὐ δεῖν[3] πάσαν ξοανοποιΐαν τιμᾶν ὁ[4] ἀφορίσαντες καὶ σπουδῆς ἀξιολόγου τιμῶν εἶναι[5] χρὴ τὸν μάθοι δὲ καὶ αὐτοὺς ὑπὲρ ἑαυτῶν καὶ ὑπὲρ τῶν ἄλλων ἄλλοι τοὺς εὐσεβοῦντας καὶ προσδοκᾶν δεῖν ἀγαθὸν παρὰ τοῦ θεοῦ καὶ ἔνιοι καὶ τὶ καὶ σημεῖον τοὺς σωφρόνως ζῶντας καὶ μετὰ δικαιοσύνης τοὺς δ' ἄλλους μὴ προσδοκᾶν.

36. Ἐκείνοι μὲν οὖν τοιαῦτα λέγουν ἔπειτα συγγενόμενοι ἀνδρὶ ἐκ Φλιοῦντος καὶ ἀπηγάγετο ἐκεῖ τὸν τόπον τοῦτον ἔνθα νῦν ἐστι τὸ ἐν τοῖς Ἱεροσολύμοις ἄτεμα· κατέχει δὲ ῥαδίως ἐκ ἐπιφάνειαν δὲ τὰ χωρία, οὐδ' ὕπεῖ οὐ ἐν τῇ ἀκροτάτῃ μαχόμενοι· ἔστι γὰρ πετρώδη.

[1] κάτω. Corais (κατὰ).
[2] ἴσω, Corais (ἴσῳ δὲ).
[3] ἴσον δ, ἀδεῖν FD.
[4] ἀφορίσαντες καὶ.
[5] εἶναι καὶ.

[1] Strabo evidently has in mind, among other forms of worship, the bull-worship of the Aegyptians. The bull was

[illegible] Moses merely was one of the Sacrificial [illegible] [illegible] [illegible]

αὐτὸ μὲν εὐίδρυτον· τὴν δὲ κύκλῳ χώραν ἔχει λιπαρὰν καὶ ἄριστον, τὴν δ' ἐντὸς ἑξήκοντα σταδίων καὶ τετρακισχίλιον. ἅμα δ' ἐστὶ τῶν ἀγαλμάτων τὰ ἱερὰ προσεβάλλετο καὶ τὸ θεῖον ὄρος ἐν τούτῳ ζητεῖν ἄξιον, καὶ παραδοθεῖν ὑπεσχημένοις τοιούτοις σεβάσμοις καὶ τοιαύτην ἱερουργίαν, ἢ οὔτε ἐπιτιμαῖς οὔτε ἀλλαις πραγματείαις αὐτοῖς μὴ οὐκ εὐδοκιμήσας τούτοις συνεστήσατο μόνην δὲ τὴν τυχοῦσαν, ἀπωτάτω προσχωρήσαντα ῥάστα τῶν κύκλῳ διὰ τὴν ἀμιξίαν καὶ τὰ πρωτεύοντα.

37 Ἐν δὲ διαλεξάμενοι χρόνον μὲν τινὰ τοῖς αὐτοῖς διέμενον ἐπιστοιχοῦντες καὶ ἀναστρεφόμενοι ὡς πλήθος ὄντες· ἔπειτα τῷ ἀπόστασιν εἰς τὴν ἱερωσύνην τὸ μὲν πρώτον δεισιδαιμονίαν ἔπειτα τυραννικῶν ἐνθρόνων, ἃ μὲν τῆς δεισιδαιμονίας αἱ τῶν θυμάτων ἀποσχέσεις, ἅνερ καὶ νῦν ἔθος ἐστὶν αὐτοῖς ἀπέχεσθαι, καὶ οἱ περιπομαὶ καὶ αἱ ἐστομαὶ[1] καὶ εἴ τινα τοιαῦτα ἐνομίσθη· ἃ δὲ τῶν τυραννικῶν τὰ λήστρια· οἱ μὲν γὰρ ἀφ' ἑστίας τὴν χώραν ἐκάκουν καὶ αὐτὴν καὶ τὴν γειτνιώσαν· οἱ δὲ συμπρεσβεύοντες τοῖς ἄρχουσι καθιστάνοντο τὰ ἀλλότρια καὶ τὴν Συρίας κατεστρέφοντο καὶ τὴν Φοινίκην πολλὴν· ἐν δ' ἅμα συνέπεσε τὰ νέα τῆς ἀφετοῖς αὐτῶν, οὐχ ὡς τυραννικοῖς[2] βεβλυττομένοις, ἀλλ' ὡς ἱερὰ σεμνυνόντων καὶ σεβομένων

[1] ἐστομαί Vk.
[2] τυραννικοῖς Vk. corrected in margin of DF

[1] So Tozer interprets. The Greek could mean that "the territory inside the 17 "sixty stadia (in circumference) "is also rocky beneath the surface."

[illegible] supplied with water; its surrounding territory is barren and waterless, and the part of the territory within is full of [illegible] and [illegible] beneath the surface. At the same time Moses [illegible] of [illegible] put forward as defence his sacrifices and his Deity. Being [illegible] being removed to seek a seat of worship for Him[1] and promising to deliver to the people a kind of worship and a kind of [illegible] which would not offend those who adopted them either with sacrifices or without sacrifices or with other similar offerings. Now Moses [illegible] fair reputation [illegible] people, and organized no ordinary kind of government, since the people all [illegible] on account of his dealings with them and of the prospects he held out to them.

3[2] His successors for some time abided by the same [illegible] and being truly pious [illegible] in the first place, [illegible] men were appointed to the priestlihood and then tyrannical power, and from superstition arose abominations from death from which it is their custom to abstain even to-day, and circumcision and [illegible] and other observances of the kind. And from the tyrannies arose the bands of robbers[3] for some resisted and harassed the country, both their own country and that of their neighbours, whereas others, in general, with the rulers, seized the property of others and subjected much of Syria and Phoenicia. But at [illegible] they had respect for their sanctuary, since they did not loathe it as the seat of tyranny, but honoured and revered it as a holy place.

[1] i.e. a city and temple dedicated to His worship.
[2] i.e. of Israel; see 16. 2. 35. [3] See 16. 2. 28.

38. Πέφυκε γὰρ οὕτω, καὶ κοινόν ἐστι τοῦτο καὶ τοῖς Ἕλλησι καὶ τοῖς βαρβάροις· πολιτικοὶ γὰρ ὄντες ἀπὸ προστάγματος κοινοῦ ζῶσιν· ἄλλως γὰρ οὐχ οἵόν τε τοὺς πολλοὺς ἕν τι καὶ ταὐτὸ[1] ποιεῖν ἡρμοσμένως ἀλλήλοις, ὅπερ ἦν τὸ πολιτεύεσθαι, καὶ ἄλλως πως νέμειν βίον κοινόν. τὸ δὲ πρόσταγμα διττόν· ἢ γὰρ παρὰ θεῶν ἢ
C 762 παρὰ ἀνθρώπων· καὶ οἵ γε ἀρχαῖοι τὸ παρὰ τῶν θεῶν ἐπρέσβευον μᾶλλον καὶ ἐσέμνυνον· καὶ διὰ τοῦτο καὶ ὁ χρηστηριαζόμενος ἦν τοτε πολυς καὶ τρέχων εἰς μὲν Δωδώνην, ὅπως

ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσῃ,[2]

συμβούλῳ τῷ Διι χρώμενος, εἰς δε Δελφούς,

τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
εἰ μηκέτ' εἴη·

αὐτὸς δ' ὁ παῖς

ἔστειχε τοὺς τεκοντας ἐκμαθεῖν θέλων
πρὸς δῶμα Φοίβου.

καὶ ὁ Μίνως παρὰ τοῖς Κρησὶν

ἐννέωρος βασίλευε Διὸς μεγάλου ἀριστήρ·

δι' ἐννέα ἐτῶν, ὥς φησι Πλάτων, ἀναβαίνων ἐπὶ τὸ ἄντρον τοῦ Διὸς καὶ παρ' ἐκείνου τὰ προστάγματα λαμβάνων καὶ παρακομίζων εἰς τοὺς ἀνθρώπους· τὰ δ' ὅμοια ἐποίει καὶ Λυκοῦργος ὁ ζηλωτὴς αὐτοῦ· πυκνὰ γάρ, ὡς ἔοικεν, ἀποδημῶν ἐπυνθάνετο παρὰ τῆς Πυθίας, ἃ προσῆκεν παραγγέλλειν τοῖς Λακεδαιμονίοις.

[1] καθ' αὑτό, CDFΛΠ, κατὰ ταὐτὸ πάσι; emended by Coraïs.

38. For this is natural, and it is common to the Greeks and the barbarians, for being members of states they are under common institutions; for otherwise it would be impossible for the mass of people in any country to do one and the same thing in harmony with one another, which is precisely what life in a free state means; or in any other way to live a common life. And the mandates are twofold, for they come either from gods or from men; and the ancients, at least, had done so, the gods in greater honour and veneration, and on this account men who consulted oracles were much in evidence at that time, men who ran to Dodona "to hear the will of Zeus from the high-crested oak" [1] thus using Zeus as their counselor, and also to Delphi, "seeking to learn whether the child which had been exposed to die was no longer alive," [2] but to child himself, "was on his way to the home of Phoebus, wishing to discover his parents." [3] And among the Cretans Minos, regarded as king, who held converse with great Zeus every ninth year, [4] every nine years, as Plato says, when he would go up to the cave of Zeus and receive decrees from him and carry them to the people. And Lycurgus,[5] his emulator, do the same, for oftentimes, as it appears, he would go abroad to inquire of the Pythian priestess what ordinances it was proper for him to report to the Lacedaemonians.

[1] *Odyssey* 14. 328.
[2] *Ibid.* 34.
[3] Euripides, *Phoen.* 36.
[4] See 10. 4. 8 and footnote.
[5] See 10. 4. 18.

[6] *Inventory*, Cornu, for *Inventory*.

39. Ταῦτα γὰρ ὅπωις ποτὲ ἀληθείας ἔχει, παρά γε τοῖς ἀνθρώποις ἐπεπίστευντο καὶ ἐνενόμιστο, καὶ διὰ τοῦτο καὶ οἱ μαντεῖς ἐτιμῶντο, ὥστε καὶ βασιλείας ἀξιοῦσθαι, ὡς τὰ παρὰ τῶν θεῶν ἡμῖν ἐκφέροντες παραγγέλματα καὶ ἐπανορθώματα καὶ ζῶντες καὶ ἀποθανόντες· καθάπερ καὶ ὁ Τειρεσίας,

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἴῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀΐσσουσι.[1]

τοιοῦτος δὲ καὶ ὁ Ἀμφιάρεως καὶ ὁ Τροφώνιος καὶ ὁ Ὀρφεὺς καὶ ὁ Μουσαῖος καὶ ὁ παρὰ τοῖς Γέταις θεὸς, τὸ μὲν παλαιὸν Ζαμόλξις, Πυθαγόρειός τις, καθ' ἡμᾶς δὲ ὁ τῷ Βυρεβίστα[2] θεσπίζων, Δεκαίνεος· παρὰ δὲ τοῖς Βοσπορηνοῖς Ἀχαΐκαρος, παρὰ δὲ τοῖς Ἰνδοῖς οἱ γυμνοσοφισταί, παρὰ δὲ τοῖς Πέρσαις οἱ Μάγοι καὶ νεκυομάντεις καὶ ἔτι οἱ λεγόμενοι λεκανομάντεις καὶ ὑδρομάντεις, παρὰ δὲ τοῖς Ἀσσυρίοις οἱ Χαλδαῖοι, παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηνικοὶ ὡροσκόποι.[3] τοιοῦτος δέ τις ἦν καὶ ὁ Μωσῆς καὶ οἱ διαδεξάμενοι ἐκεῖνον, τὰς μὲν ἀρχὰς λαβόντες οὐ φαύλας, ἐκτραπομένοι δ' ἐπὶ τὸ χεῖρον.

40. Ἤδη δ' οὖν φανερῶς τυραννουμένης τῆς Ἰουδαίας, πρῶτος ἀνθ' ἱερέως ἀνέδειξεν ἑαυτὸν βασιλέα Ἀλεξανδρος· τούτου δ' ἦσαν υἱοὶ Ὑρκανός τε καὶ Ἀριστόβουλος· διαφερομένων δὲ περὶ τῆς ἀρχῆς, ἐπῆλθε Πομπήιος καὶ κατέλυσεν αὐτοὺς καὶ τὰ ἐρύματα αὐτῶν κατέσπασε καὶ αὐτὰ

[1] Meineke ejects the words καθάπερ . . . ἀΐσσουσι.
[2] Βυρεβίστα CDFA, Βυρεβίστα ι (see critical note, 7. 3. 5).

39 For these things whatever truth there may be in them have at least been handed down and sanctioned among men, and for the reason the prophets who were held in so much honour that they were deemed worthy to be [illegible] in the gods and that they pronounced to us commands and complaints from the gods not only when they were [illegible] but also when they were dead as for example Tiresias,[1] to whom even Euripides attributes wisdom, that he alone should have understanding whereas the others flit about as shadows;[2] such also were Amphiaraus, Trophonius, Orpheus, Musaeus, and the great-hearted Lycurgus who in ancient times was [illegible] a Pythagorean and in my time was Theoxenus,[3] the disciple of Plato; and, among the Thracians, Salmoxis; and among the Indians the Gymnosophists; and among the Persians the Magi and the necromancers; as also the dirt-diviners and water-diviners, as they are called; and among the Assyrians the Chaldaeans, and among the Romans the Etruscan haruspicators.[4] Moses was not a person as these, as also his successors, who, with no bad beginning, turned out for the worse.

40 At any rate, when now Judaea was under the rule of tyrants Aristobulus was first to declare himself king instead of priest, and both Hyrcanus and Aristobulus were sons of his; and when they were at variance about the empire Pompey went over and overthrew them and razed their fortifica-

[1] *Odyssey* 10. 494.
[2] 7. 2. 3.
[3] See 7. 3. 5.
[4] 7. 1[illegible]. 1. 43.

[illegible] to Alexandria; Letronne conj. [illegible]

[illegible]

C 761 [illegible]

[illegible]

[illegible]

[

[illegible] town, and in particular took [illegible] itself by force; for it was a rocky and very [illegible] fortress, and therefore well supplied with water inside; its outside territory was whole without water, and it had a circuit of its walls, sixty feet in depth and two hundred and sixty feet in breadth; and from the stone that had been hewn out, the wall of the temple was fashioned with towers. Pompey adorned the city, it is said, after watching for the day of festival when the Judaeans were also assembling from all sides, bedecked in the trophy and [illegible] arms of it; moreover, he gave some tribute and the walls and so forth [illegible] the hands of rulers and [illegible] of the tyrants. Two of these were [illegible] on the passes leading to Hyrcania, I mean [illegible] and Taurus, and others were located in and [illegible] Machaerus and Lysias and [illegible] of Phasaelis and Scythopolis to the neighbourhood of Gabiaea.

41. Hyrcania is a place surrounded by a kind of [illegible] towards [illegible] a tower. It was the Hyrcanus who is [illegible] also [illegible] of corn and fruit for [illegible] a number of palm trees, [illegible] hundred stades in length and everywhere watered with streams and fed by springs. Here are also the [illegible] and the balsam park. The balsam is of the shrub kind, resembling cytisus[1] and terebinth[2] and has a green flower. The people make incisions in the bark and catch the juice in vessels. This juice is a gummous, milk

[1] *Medicago Arborea.*
[2] The terebinth tree, *Pistacia terebinthus* (cf. 15. 3. 10).

[illegible]

[illegible]

[illegible]

white substance [illegible] and when it is put up to small quantities [illegible] and it is very valuable for to cure of headache and of [illegible] cataracts and of diseases of [illegible] Nevertheless it is [illegible] and all for the reason that [illegible] Such is also the case with the [illegible] which [illegible] has [illegible] and that [illegible] Babylonian and that [illegible] Accordingly the revenue derived from it is great And they use [illegible] as stone

[illegible] Lake Sodom[1] is [illegible] that it is [illegible] it extends [illegible] the coast to a length [illegible] more than two hundred stades [illegible] and has water [illegible] for divers and [illegible] and [illegible] to [illegible] the up to [illegible] is [illegible] about It is full of asphalt The asphalt is borne to the surface at [illegible] intervals from the midst of the deep and [illegible] rise bubbles as [illegible] The waters were boiling, and the surface of the [illegible] presents the appearance of a [illegible] With the asphalt there arises [illegible] much salt which though [illegible] is imperceptible to the eye and it tarnishes copper and [illegible] and [illegible] but gold [illegible] and when they [illegible] the [illegible] the people who [illegible] the [illegible] know that the asphalt is beginning to rise and they prepare to collect

[illegible]

[1] Apparently the asphalt [illegible] from the beaches when [illegible]

[illegible] seems [illegible] to be [illegible] the Asphalt [illegible] through to the [illegible] [illegible] and [illegible]

C 761 κολαμίνας. ἔστι δ' ἡ ἄσφαλτος πῆξις βωλος, ὑγραινομένη μὲν ὑπὸ θερμοῦ καὶ διαφυσωμένη καὶ διαχεομένη, πιλῶν δὲ μεταβάλλουσα εἰς πυγὸν ἰσχυρὸν ὑπὸ τοῦ ψυχροῦ ὕδατος, οἷον ἐστὶ τὸ τῆς λίμνης ὕδωρ. ὥστε τομῆς καὶ κοπῆς δεῖσθαι. εἶτ' ἐπιπολάζουσα διὰ τὴν φύσιν τοῦ ὕδατος, καθ' ἣν ἔφαμεν μηδὲ κολυμβᾶν δεῖσθαι, μηδὲ βαπτίζεσθαι τὸν ἐμβαίνοντα, ἀλλ' ἐξαίνεσθαι προσπλεύσαντες δὲ ταῖς σχεδίαις κόπτουσι καὶ φέρονται τῆς ἀσφάλτου ὅσον ἕκαστος δύναται.

13. Τὸ μὲν οὖν σιμβαῖνον τοιοῦτον· γοῦν, οὐ δὲ δεῖν σκοπεῖσθαί φησιν ἐκεῖθεν ὁ Ποσειδώνιος τοὺς ἐνθάδε κόπους καὶ οἶνον καὶ ἄλλα δυσωδῆ ὑγρά, ἃ [1] περικαταχέαντας καὶ ἐκπιάσαντας πηγνύειν τὴν ἄσφαλτον, εἶτα τέμνειν· εἰ μή τις ἐστὶν ἐπιτιθεμένης τῶν οἰκείων τοιαύτη, καθάπερ καὶ ἐν ταῖς κυστέσι τῶν λιθίασιν, καὶ ἐκ τῶν παιδικῶν οὔρων ἡ χρυσοκόλλα συνίσταται· ἐν μέσῃ δὲ τῇ λίμνῃ τὸ πιθὸς συμβαίνειν εἰλόγου, ὅτι καὶ ἡ πηγὴ τοῦ πυρὸς καὶ τῆς ἀσφάλτου κατὰ μέσον ἐστὶ καὶ τὸ πλήθος· ἄτοπον δὲ ἡ ἀναφύσησις, ὅτι καὶ ἡ τοῦ πυρὸς κίνησις οὐκ ἔχει τάξιν ἡμῖν φανερὰν, ὥσπερ καὶ ἄλλων πνευμάτων πολλῶν· τοιαῦτα δὲ καὶ τὰ ἐν Ἀπολλωνιάτῃ τῇ Πιερωτίδι

[1] E, Corais brackets.

[1] On a recent visit to the Dead Sea (December 1934) the translator found that Strabo's whole account is substantially correct. As for floating, a very corpulent person could walk out only up to the navel before floating, but a very lean person up to the shoulders.

[illegible] rafts made of reed. The asphalt is a clod of earth, which at first is [illegible] and is blown up to the surface [illegible] and then again [illegible] [illegible] ... Such, also, are the phenomena at Apameia in Phrygia.[2]

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[1] [illegible]

[2] See 7. 5. 8.

44. Τοῦ δ' ἐμπίπρου τὴν χώραν εἶναι καὶ ἄλλα τεκμήρια φέρουσι πολλά· καὶ γὰρ πέτρας τινὰς ἐπικεκαυμένας δεικνύουσι τραχείας παρὰ Μοασιάδα καὶ σπαραγγας πολλαχοῦ καὶ γῆν τεφρώδη, σταγόνας τε πίσσης ἐκ λισσάδων λειβομένας καὶ ἐνσωδεῖς πόρρωθεν ποταμοὺς ζέοντας, κατοικίας τε ἀνατετραμμένας ἀπορίδην ὥστε πιστεύειν τοῖς θρυλουμένοις ὑπὸ τῶν ἐγχωρίων, ὡς ἄρα ᾠκοῦντό ποτε τρισκαίδεκα πόλεις ἐνταῦθα, ὧν τὴν μητρόπολιν Σόδομον σωζόμενον κύκλῳ ἑξήκοντα που σταδίων ὑπὸ δὲ σεισμῶν καὶ ἀναφυσημάτων πυρὸς καὶ θερμῶν ὑδάτων ἀσφαλτωδῶν τε καὶ θειωδῶν ἡ λίμνη προπέσοι καὶ πέτραι πυριλήπτοι γένοιντο, αἵ τε πόλεις αἱ μὲν κατατοθεῖεν ἅς δ' ἐκλίποιεν οἱ δυνάμενοι φυγεῖν. Ἐρατοσθένης δέ φησι τἀναντία, λιμναζούσης τῆς χώρας, ἐκρυγμασιν ἀνακαλυφθῆναι τὴν πλείστην, καθάπερ τὴν Θυλατταν.[1]

45. Ἔστι δὲ καὶ ἐν τῇ Γαδαρίδι ὕδωρ μοχθηρὸν λιμναῖον, οὗ τὰ γενόμενα κτήνη τρίχας καὶ ὁπλὰς καὶ κέρατα ἀποβάλλει. ἐν δὲ ταῖς καλουμέναις Ταριχείαις[2] ἡ λίμνη μὲν ταρίχας ἰχθύων ἀστείας παρέχει, φύει δὲ δενδρα καρποφόρα, μηλέας ἐμφερῆ χρῶνται δ' λίγνυσιν τῇ ἀσφάλτῳ πρὸς τὰς ταριχείας τῶν κεραῶν.

46. Πομπήιος μὲν οὖν περιεύψας τινὰ τῶν
C 765 ἐξιδιασθεντων ὑπὸ τῶν Ἰουδαίων κατὰ βίαν

[1] Θλατταν Coraïs emends to Θεσσαλιαν
[2] Ταριχειαι F, Ταρχειαι, emended by Tzschucke

44 Many other evidences are produced to show that the country is fiery, for near Masada are to be seen rugged rocks that have been scorched, as also, in many places, fissures and ashy soil, and drops of pitch dripping from smooth cliffs, and being given that evil odour to a great distance, and ruined settlements here and there, and therefore people believe the oft-repeated assertion of the local inhabitants that there were once thirteen inhabited cities in that region, of which Sodom was the metropolis, but that a circuit of about sixty stadia of that city remained unburned, and that by reason of earthquakes and of eruptions of fire and of hot springs containing asphalt and sulphur the lake burst its bounds, and those were enveloped with fire, and, as for the cities, some were swallowed up and others were abandoned by such as were able to escape. But Posidonius says, on the contrary, that the country was a lake, and that most of it was uncovered by outbreaks, as was the case with the sea.[1]

45 In Gadara also, there is noxious lake water, and when animals taste it they lose hair and hoofs and horns. At the place called Larichene the lake supplies excellent fish for pickling, and on its banks grow fruit-bearing trees resembling apple trees. The Egyptians use the asphalt for embalming the bodies of the dead.

46 Now Pompey clipped off some of the territory that had been forcibly appropriated by the Judaeans,

[1] For the lake burst its bounds in a number of places, as did the Mediterranean at the [illegible] the text is correct. [illegible] perhaps that Strabo wrote, as was the case with [illegible] (Bunbury ii 129), as suggested by Corais and Kramer (see critical note).

ἀπέδειξεν Ἡρώδῃ[1] τὴν ἱερωσύνην· τῶν δ' ἀπὸ γένους τις[2] ὕστερον Ἡρώδης, ἀνὴρ ἐπιχώριος, παραδὺς εἰς τὴν ἱερωσύνην, τοσοῦτον διήνεγκε τῶν πρὸ αὐτοῦ, καὶ μάλιστα τῇ πρὸς Ῥωμαίους ὁμιλίᾳ καὶ πολιτείᾳ, ὥστε καὶ βασιλεὺς ἐχρημάτισε, δόντος τὸ μὲν πρῶτον Ἀντωνίου τὴν ἐξουσίαν, ὕστερον δὲ καὶ Καίσαρος τοῦ Σεβαστοῦ· τῶν δ' υἱῶν τοὺς μὲν αὐτὸς ἀνεῖλεν ὡς ἐπιβουλεύσαντας αὐτῷ, τοὺς δὲ τελευτῶν διαδόχους ἀπέλιπε, μεριδας αὐτοῖς ἀποδοὺς. Καῖσαρ δὲ καὶ τοὺς υἱοὺς ἐτίμησε τοῦ Ἡρώδου καὶ τὴν ἀδελφὴν Σαλώμην καὶ τὴν ταύτης θυγατέρα Βερενίκην· οὐ μέντοι εὐτύχησαν οἱ παῖδες, ἀλλ' ἐν αἰτίαις ἐγένοντο, καὶ ὁ μὲν ἐν φυγῇ διετέλει, παρὰ τοῖς Ἀλλόβριξι Γαλάταις λαβὼν οἴκησιν, οἱ δὲ θεραπείᾳ πολλῇ μόλις εὕροντο κάθοδον, τετραρχίας ἀποδειχθείσης ἑκατέρῳ.

III

1. Ὑπέρκειται δὲ τῆς Ἰουδαίας καὶ τῆς Κοίλης Συρίας μέχρι Βαβυλωνίας καὶ τῆς τοῦ Εὐφράτου ποταμίας πρὸς νότον Ἀραβία πᾶσα χωρὶς τῶν ἐν τῇ Μεσοποταμίᾳ Σκηνιτῶν. περὶ μὲν οὖν τῆς Μεσοποταμίας καὶ τῶν νεμομένων αὐτὴν ἐθνῶν εἴρηται· τὰ δὲ πέραν τοῦ Εὐφράτου τὰ μὲν πρὸς ταῖς ἐκβολαῖς αὐτοῦ νέμονται Βαβυλώνιοι καὶ τὸ τῶν

[1] Ἡρώδῃ, Corais emends to Ἀρκεσίῳ.
[2] τις ins., τινὲς, other MSS.

and appointed Herod[1] to the priesthood, but later a certain Herod, a descendant of his and a native of the country, who slinked into the priesthood, was so superior to his predecessors, particularly in his intercourse with the Romans and in his administration of affairs of state, that he received the title of king, being given that authority first by Antony and later by Augustus Caesar. As for his sons, he himself put some of them to death, on the ground that they had plotted against him, and at his death left others as his successors, having assigned to them portions of his kingdom. Caesar also honoured the sons of Herod and his sister Salomê and her daughter Berenicê. However, his sons were not successful, but became involved in accusations, and one of them[2] spent the rest of his life in exile, having taken up his abode among the Allobrogian Gauls, whereas the others,[3] by much obsequiousness, but with difficulty, found leave to return home, with a tetrarchy assigned to each.

III

1 Above Judaea and Coelê-Syria, as far as Babylonia and the river-country of the Euphrates towards the south, lies the whole of Arabia, with the exception of the Scenitae in Mesopotamia. Now I have already spoken of Mesopotamia and the tribes that occupy it,[4] but as for the parts on the far side of the Euphrates, those near its outlets are occupied by Babylonians and the tribe of the

[1] Hyrcanus, apparently.
[2] Antipas and Philip.
[3] Archelaus.
[4] 16. 1. 26 ff.

Χαλδαίων ἔθνος (εἶνται δὲ καὶ[1] περὶ τούτων), τὰ δ' ἑξῆς τῆς Μεσοποταμίας μέχρι κοίλης Συρίας, τὸ μὲν πλησιάζον τῷ ποταμῷ καὶ τὴν Μεσοποταμίαν Σκύθαι κατεχόμενοι Ἀραβῶν, ἐνιαυτοῦ ἀποτεμνόμενοι μέρος ἐν λίμνῃ χωρίοις διὰ τὰς ἀνάβασεις, γεωργοῦντες μὲν ἢ ὑδάτων ἢ μικροῖς, τόμους δὲ ἔχοντες παντοδαπῶν θρεμμάτων, καὶ μάλιστα καμήλων· ὑπερ δὲ τούτων ἔρημος ἐστι πολλή· τὰ δὲ τούτων ἔτι ποτιωτέρω ἔχουσιν αἱ τὴν εὐδαίμονα καλουμένην Ἀραβίαν οἰκοῦντες. ταύτης δὲ τὸ μὲν πρὸς ἄρκτον πλευρὸν ἡ λεχθεῖσα ἐστιν ἔρημος, τὸ δ' ἑῷον ὁ Περσικὸς κόλπος· τὸ δὲ ἑσπέριον ὁ Ἀραβικὸς· τὸ δὲ νότιον ἡ μεγάλη θάλαττα ἢ ἐξω τῶν κόλπων ἀμφοῖν ἣν ἅπασαν Ἐρυθρὰν καλοῦσιν.

2. Ὁ μὲν οὖν Περσικὸς κόλπος λέγεται καὶ ἡ κατὰ Πέρσας θάλαττα· φησὶ δὲ περὶ αὐτῆς Ἐρατοσθένης οὕτως ὅτι τὸ μὲν στόμα φησὶν εἶναι στενὸν οὕτως, ὥστ' ἐξ Ἁρμοζῶν τοῦ τῆς Καρμανίας ἀκρωτηρίου, τῆς Ἀραβίας ὑφορᾶσθαι τὸ ἐν Μόκαιν· ἀπὸ δὲ τοῦ στόματος ἡ ἐν δεξιᾷ παράλια περιφερὴς οὖσα καὶ ἀρχὰς μὲν ἀπὸ τῆς Καρμανίας πρὸς ἕω μέρη, εἶτα πρὸς ἄρκτον νεύει, καὶ μετὰ ταῦτα πρὸς τὴν ἑσπέραν μέχρι Τερηδόνος καὶ τῆς ἐκβολῆς τοῦ Εὐφράτου· περιέχει δὲ τήν τε Καρμανίαν παράλιαν καὶ τὴν
C 766 Περσῶν καὶ Σουσίων καὶ Βαβυλωνίων ἀπὸ μέρους, ὅσον μυρίων οὖσα[2] σταδίων περὶ ὧν καὶ ἡμεῖς εἰρήκαμεν· τὸ δ' ἐντεῦθεν εἰς ἄπειρον τὸ στόμα πολὺν ἄλλον τοσοῦτον, καθάπερ καὶ Ἀνδροσθένη

[1] καὶ is omitted by all MSS. except a.

Chaldaeans, of whom I have already spoken,[1] and of those parts that follow after Mesopotamia as far as Coele-Syria, and part that are near the river, as areas Mesopotamia, and the Arabian Scenitae, who are [illegible] and live in tents and are in tracts that are barren for want of water. These people tilt the land rather little or none, but they keep herds of all kinds, particularly of camels. Above these people lies an extensive desert, but the people living still farther south than their country are country-people, who inhabit Arabia Felix, as it is called. The northern side of Arabia Felix is formed by the above-mentioned desert, the eastern by the Persian Gulf, the western by the Arabian Gulf and the southern by the great sea that lies outside Bab-el-Mandeb, which is called Erythra.[2]

2. Now the Persian Gulf is also called the Persian Sea, and Eratosthenes describes it as follows: its mouth, he says, is so narrow that from Harmozi, the promontory of Carmania, one can see the promontory at Mocsar in Arabia; and from its mouth the coast on the right bends circular inclines at first, from Carmania a little by towards the east, and then towards the north, and after this, towards the west as far as Teredon and the outlet of the Euphrates, and it comprises the coast of the Carmanians and a part that of the Persians and Susians and Babylonia, a distance of about ten thousand stadia. I have already spoken of these peoples.[3] And thence next to its mouth it extends another ten thousand stadia, as stated, Eratosthenes says, by

[1] 16. 1. 6. [2] i.e. "Red" Sea. [3] 16. 2. 16 ff.

* alone D, alone other MSS.

λέγειν φησὶ τὸν Θασίον, τὸν καὶ Νειαρχεῖον συμπλεύσαντα καὶ[1] καθ' αὐτὸν· ὥστε δῆλον ἐκ τούτων εἶναι διότι μικρὸν ἀπολείπεται τῷ μεγέθει τῆς κατὰ τὸν Εὔξεινον θαλάττης αὕτη ἡ θαλάττα. λέγειν δέ φησιν ἐκείνον περιπεπλεκότα στόλῳ τὸν κόλπον, ὅτι ἀπὸ Γηρυόνου ἑξῆς ἐν ἑξῇᾳ ἔχοντι τὴν ἤπειρον ὁ παρίπλους ἔχει προπεμφθὲν τῆσον Ἴκαρον,[2] καὶ ἱερὸν Ἀπόλλωνος ἅγιον ἐν αὐτῇ καὶ μαντεῖον Ἀπιρροπόλου.

3. Παραπλεύσαντι δὲ τὴν Ἀραβίαν εἰς διακοσίους καὶ τετρακοσίους σταδίους ἐν βαθεῖ κόλπῳ κεῖται πόλις Γέρρα, λάλδα ὡς φασιν ἐκ Βαβυλῶνος οἰκούντων γῆν[3] ἁλμυρίδα καὶ ἐχόντων ἁλίνας τὰς οἰκίας, ἅς, ἐπειδὴ λεπίδες τῶν ἁλῶν ἀφίστανται κατὰ τὴν ἐπίκαυσιν τὴν ἐκ τῶν ἡλίων συνεχεῖς ἀποπίπτουσι, καταρραινόντες ὕδασι πυκνὰ τοὺς τοίχους συνέχουσι· διέχει δὲ τῆς θαλάττης διακοσίους σταδίους ἡ πόλις· πεζέμπορος δ' ἐστὶν οἱ Γερραῖοι τὸ πλέον τῶν Ἀραβίων φορτίων καὶ ἀρωμάτων.[4] Ἀριστοβούλος δὲ τοιαῦτ' ἔφησε τοὺς Γερραίους τὰ πολλὰ σχεδιάζειν εἰς τὴν Βαβυλωνίαν ἐμπορεύεσθαι, ἐκεῖθεν δὲ τῷ Εὐφράτῃ τὰ φορτία ἀναπλεῖν εἰς Θαψακόν, εἶτα πεζῇ κομίζεσθαι πάντῃ.

4. Πλεύσαντι δ' ἐπὶ πλέον ἄλλαι νῆσοι, Τύρος καὶ Ἄραδος, εἰσίν, ἱερὰ ἔχουσαι τοῖς Φοινικικοῖς[5] ὅμοια· καὶ φασί γε οἱ ἐν αὐταῖς οἰκοῦντες τὰς ὁμωνύμους τῶν Φοινίκων νήσους καὶ πόλεις ἀποικοῦν ἑαυτῶν. διέχουσι δὲ αἱ νῆσοι αὗται

[1] καὶ Tyrwhitt; inserts before καθ'.
[2] Ἴκαρον C. Ἴκαρος other MSS.
[3] γῆν Meineke, for τὴν.
[4] ἀρωμάτων C, ἀρωματικῶν other MSS.

And with us [illegible] who made the voyage, [illegible] not also on our own accounts [illegible] from the fact that [illegible] but [illegible] short of the [illegible] and [illegible] says that Antiochus [illegible] who [illegible] the gulf with a fleet, states that in [illegible] the missing voyage, with the [illegible] the [illegible] one seen next after [illegible] and a temple sacred to Apollo [illegible] an [illegible] of [illegible]

3 After sailing along the coast of Arabia for a distance of two thousand four hundred stadia, one comes to [illegible] and [illegible] on a deep gulf, it is [illegible] by [illegible], coming from Babylon, the [illegible] and the [illegible] are in houses made of [illegible] and some flakes of salt commonly wear off, owing to the [illegible] heat of the rays of the sun and [illegible] the [illegible] circle the [illegible] water. And this keep the water from [illegible] The city is two hundred stadia distant from the sea, and the Gerrhaeans traffic by sea for the most part, in the American merchandise and aromatics, though Artemidorus says [illegible] that the Gerrhaeans import most of the cargoes on rafts to Babylonia, and then sail up the Euphrates with them and then convey them overland to a parts of the country.

4 On sailing farther one comes to other islands, I mean Tyre and Arados, which have temples like those of the Phoenicians. It is asserted, at least by the inhabitants of the islands, that the islands and cities of the Phoenicians which bear the same name are their own colonies. These islands are

[1] i.e. Artemis Tauropolos. [2] New Aden.

[1] [illegible]

Τερηδόνος μὲν δεχομένου πλοῦν, τῆς δὲ κατὰ τὸ στόμα ἄκρας τῆς ἐν Μυκάλαις ἡμερήσιον.

5. Ἀπὸ δὲ τῆς Καρμανίας εἰρήκασι καὶ Νέαρχος καὶ Ὀνεσίκριτος νῆσον Ἰγγουρὶν[1] κεῖσθαι πρὸς νότον πελαγίαν ἐν διοχιλίοις σταδίοις, ἣν ᾗ τάφος Ἐρυθρᾶ δείκνυται, χῶμα μέγα ἀγρίοις φοινίξι κατεφυτον· τοῦτον δὲ βασιλεῦσαι τῶν τόπων καὶ ἀπ' αὐτοῦ τὴν θάλατταν ἐπωνυμον καταλιπεῖν· δηλῶσαι δὲ ταῦτα φησιν αὐτοῖς Μιθρωπάστην τὸν Ἀρσίτου[2] τοῦ Φρυγίας σατράπου, φεύγοντα μὲν Δαρεῖον, διατρίψαντα δ' ἐν τῇ νήσῳ, συμμιξάντα δὲ αὐτοῖς καταχθεῖσιν εἰς τὸν Περσικὸν κόλπον καὶ ζητοῦντα πάθοδον δι' αὐτῶν εἰς τὴν οἰκείαν.

6. Κατ' ὕλην δὲ τὴν τῆς Ἐρυθρᾶς παραλίαν κατὰ βυθοῦ φύεται δένδρα ὅμοια δίφυῃ καὶ ἐλαίᾳ, ταῖς μὲν ἀμπώτισιν ὅλα ὑπερφανῆ γιγνόμενα, ταῖς δὲ πλημμυρισιν ἔσθ' ὅτε ὅλα καλυπτόμενα, καὶ ταῦτα τῆς ὑπερκειμένης γῆς ἀδένδρου οὔσης ὥστε
C 767 ἐπιτείνεσθαι[3] τὸ παράδοξον· περὶ μὲν οὖν τῆς κατὰ Πέρσας θαλάττης, ἣν εἶναι τῆς εὐδαίμονος Ἀραβίας, τοιαῦτα εἴρηκεν Ἐρατοσθένης.

7. Φησὶ δ' ὁ Νέαρχος τὸν Μιθρωπάστην ἐντυχεῖν αὐτοῖς μετὰ Μαζήνου· τὸν δὲ Μαζήνην ἐπαρχεῖν νήσου τινος τῶν ἐν τῷ Περσικῷ κολπῷ καλεῖσθαι δὲ τὴν νῆσον Ὀάρακτα[4] εἰς ταύτην δὲ τὸν Μιθρωπάστην καταφεύγοντα ξενίας τυχεῖν

[1] Ἴγγουρον, Kramer, for Τυρίνον CDFAlex, Τυρηνόν K, Ἄγγουρον Coraïs.
[2] Ἀρσίτου, Meineke, for Ἀρείου.
[3] ἐπιτείνεσθαι, Coraïs, for ἐκτείνεσθαι.

distant a two days' sail from Tyrrhenia and a one day's sail from the promontory near the mouth of the gulf at Maeae.

5 Both Nearchus and Onesicritus state that the island Tylos was in the high sea at a distance of two thousand stadia from Carmania, and that on it is to be seen the grave of Leuthras, a large mound planted with wild pomegranate trees, and that Leuthras reigned as king over that region and after his death passed after himself.[1] Nearchus says that these things were pointed out to him by Mithropaeus, the son of Mazaeus, who, after was satrap of Babylon, and that the former was buried, or there, took up his residence in the island, and that when they arrived in the Persian Gulf and sailing through there to be restored [illegible] and

6 Along the whole of the coast of the Red Sea, down in the deep grow trees [illegible] and the [illegible] which at the ebb tides are wholly visible above the water but at the flood tides are some times wholly covered,[2] and [illegible] in the case the sea that lies above the sea has no trees, and therefore the [illegible] is at the greatest. Such are the statements of Eratosthenes concerning the Persian Sea, which, as I was saying, forms the eastern side of Arabia [illegible]

7 Nearchus says that they were met by Mithropaeus, in company with Mazaeus, that Mazaeus was ruler of an island in the Persian Gulf, that the island was called Oaraxia, that Mithropaeus took refuge, and obtained hospitality in this island upon

[1] See the Arrian [illegible] Red Sea.
[2] Coral Reefs, apparently.

* [illegible] and Hermann, for [illegible] most, [illegible] other MSS., [illegible]

κατὰ τὴν ἐξ Ὠγύριος[1] γενομένην ἄφοδον, καὶ δὴ καὶ συνελθεῖν τῷ Μαζήνῃ[2] συσταθησόμενον τοῖς ἐν τῷ στόλῳ Μακεδόσι, τὸν δὲ Μαζήνην καὶ καθηγεμόνα τοῦ πλοῦ γενέσθαι. λέγει δὲ καὶ ἐν ἀρχῇ τοῦ Περσικοῦ παράπλου νῆσον, ἐν ᾗ μαργαρίτης πολὺς καὶ πολυτιμητός ἐστιν, ἐν ἄλλαις δὲ ψῆφοι τῶν διαυγῶν καὶ λαμπρῶν· ἐν δὲ ταῖς πρὸ τοῦ Βύφρατου νήσοις δένδρα φύεσθαι λιβανον πνέοντα, ὧν τὰς ῥίζας κλωμένων ὀπὸν ῥεῖν· παγουρίων δὲ καὶ ἐχίνων μεγέθη, ὅπερ κοινὸν ἐν πάσῃ τῇ ἔξω θαλάττῃ· τοὺς μὲν γὰρ εἶναι μείζους καυσίων, τοὺς δὲ καὶ δικοτύλους· ἐποκεῖλαν δὲ κῆτος ἰδεῖν πεντήκοντα πηχῶν.

IV

1 Ἀρχὴ δὲ τῆς Ἀραβίας ἀπὸ τῆς Βαβυλωνίας ἐστὶν ἡ Μαικηνή·[3] προκειται δὲ ταύτης τῇ μὲν ἡ ἔρημος τῶν Ἀράβων, τῇ δὲ τὰ ἕλη τὰ κατὰ Χαλδαίους, ἃ ποιεῖ παρεκχεόμενος ὁ Εὐφράτης, τῇ δὲ ἡ κατὰ Πέρσας θάλαττα, δυσάερος[4] οὖσα καὶ ἀμχλώδης καὶ ἔπομβρος ἅμα καὶ καυματηρά, καλλίκαρπος[5] ἐστιν ὅμως· ἡ δ' ἄμπελος ἐν ἕλεσι

[1] Ὠγύριος, Tzschucke and Kramer and Meineke, for Ὀγύρου.
[2] Μαζήνη, Tzschucke, for Ἀμαζήνη.
[3] Μαικηνή appears to be an error for Μεσηνή (or Μεσηνή). Cp. Μεσήνης (2. 1. 31) and Μεσηνῶν (10. 1. 8).
[4] Εἰ, after δυσάερος, Coraes deletes.

his departure from Ogyris—that, furthermore, Mithropostes had a conference with Mazenes for the purpose of being recommended by him to the Macedonians in the fleet, and that Mazenes became guide in their voyage. Nearchus goes on to say that there is an island at the beginning of the Persian Gulf where quantities of valuable pearls are to be found; and that in other islands there are pebbles of transparent and brilliant stones, and that in the islands off the mouth of the Euphrates there are trees which smell like frankincense, and that juice flows from their roots when they are broken in pieces. And he speaks of the large size of the crabs and sea-urchins, which is a common thing in the whole of the exterior sea; for, he adds, some are larger than hats[1] and others as large as a vessel holding two cotylae,[2] and he says that he saw a whale stranded on the beach that was fifty cubits[3] in length.

IV

1 Arabia commences on the side of Babylonia with Mesopotamia. In front of Mesopotamia, on one side, lies the desert of the Arabians, and on another side lie the marshes opposite the Chaldaeans, which are formed by diversions of water from the Euphrates; and on another side lies the Persian Sea. The country has foul air, is rusty, and is subject both to rains and to scorching heat, but still its products are excellent. The vine grows in the marshes, as

[1] The Greek word implies the broad-brimmed felt hats worn by the Macedonians.

[2] 1 cotyla = nearly a pint.

[3] About 100 feet.

[4] As, Corsus inserts.

φοινικῶν, καλαμῶνας μὲν ἐπιβαλλόμενος τῷ, ἐφ' ὃ δ' ἂν τὸ φύτευμα ἀπὸ φορτίου τινὸς ἐπιβάλλωσιν εἶτα κοινοῖς ἀνωφέλειαι πάλιν εἰς τὴν ἀλκίαν ἔδρας

3 Ἐπιπεπτωκὸς δὲ ἐστί τοις ἐν ἀνωφελεῖ, ὅτι ἀνάφα σεις ἐξ ἑκατέρας τῆς Ἀραβίας ἐκπίπτουσι φησὶ δὲ περὶ τῆς προσαγορεύσεως καὶ ὅτι ἔστι μεταξὺ τῆς τε ἐνδοτέρας Ἀραβίας καὶ τῆς Κοιλοσυρίας καὶ τῶν Ἰουδαίων, μεγίστου μὲν μήκους τοῦ Ἀραβίου κόλπου ἀπὸ Ἡρώων πόλεως ἕως ἐπὶ τὸν τῶν Νείλῳ μυχοὺς τοῦ Ἀραβίου κόλπου τρόπον μὲν τινὰ τὴν Νεάπολιν τὴν Πετραίαν καὶ Βαβυλῶνα τετρακισχίλιοι ἑξακόσιοι, τὸν δὲ τρόπον ἀπὸ τῆς Θαμοῦδα διὰ δὲ τῶν τοπικοτέρων Ἀραβίων ἔθνων Ναβαταίων τε καὶ Λαιλοταίων καὶ Ἀγραίων ἐστί, δι' τούτων ἡ ἐνδοτέρα ἐστίν, ἀπὸ μυρίων καὶ ὀ χιλίων καὶ μικρὸν ἐπιπλέον τρόπον μέχρι τοῦ Ἀντιοχείου πολίχνου ἔχουσι δ' αὐτὴν οἱ μὲν πρόσω μετὰ τοὺς Σύρους καὶ τοὺς Ἰουδαίους ἀνθρωποι τοιοῦτοι μετὰ δὲ τούτους διαμένει ἔστι τ καὶ λόγοι φυσικοὶ ἔχουσα ἐν τοῦ καὶ ἀκανθῶν καὶ μυρίκων καὶ ὀρυκτὰ πλὴν ἀ, καθάπερ καὶ ἡ ἐρυθρὰ θάλασσα ἐκπίπτει δ' ἐχουσιν αὐτὴν

C 169 Ἀνάβασις καὶ κατάβασις τὰ δ' δὲ γὰρ τρόπον τινὰ καὶ ἀπεστρόφατο τὴν Λιβύσσαν Διέχει τε θερινὸν ἡμέρας καὶ διακοσίοις παραπλήσιοι τῇ Ἰνδικῇ ποταμοῦ δ' ἔχει κατακλυσμοὺς καὶ πόδα καὶ λιμένας εὐκαρπία δ' ἐστὶν ἡ τε ἄλλη

* Corais and Meineke insert δὲ τῷ after ἔστι and omit πρὸς τὸ ἀπὸ τοῦ ... δ' ἐν ἀλλήλοις τὸ μεγίστου τοῦ θερινοῦ τόπου ... Cod. VII. Prag. 2 ... and does ... the recess of the Arabian Gulf referred to ... Herodotus.

much earth being thrown on hurdles of reeds as the plant may require, so that the vine is often carried away, and then is pushed back again to its proper place by means of poles.

2 But I return to Eratosthenes, who next sets forth his opinions concerning Arabia. He says concerning the peninsula which lies between Arabia Felix and Syria and Palestine, extending as far as the recess of the Arabian Gulf, that from the City of Heroes, which forms a recess of the Arabian Gulf near the Nile, the entrance to the direction of the Pillars of the Nile, as we call it, is like that of a rectangle, the whole of the journey being in the direction of the summer sunrise[1] and through the adjacent countries of the Arabian tribes, I mean the Nabataeans and the Chaucharaeans and the Sarraeans. Arabia Felix, which extends in a direction from the Pillars towards the south, to the Atlantic Sea. The first people who occupy Arabia Felix, after the Syrians and Judaeans, are farmers. After these are people who are sandy and dwell in pastures and a few palm-trees[2] and the tamarisk and affording water by digging, as in the case in Gedrosia,[3] and it is occupied by tent dwellers and camel herds. The extreme parts towards the south, being opposite to Aethiopia, are watered by summer rains and are wooded [illegible][4] and the rivers there are used up in supplying pools and lakes. The country

[1] Herodotus.
[2] [illegible] cast of Vol. I, p. 108, note 1.
[3] A [illegible] Strabo.
[4] i.e. well-water (see 15. 2. 3).
[5] See 15. 1. 30 and 17. 2. 11.

καὶ μελιτουργία δαψιλὴς βοσκημάτων τε ἀφθόνια πλὴν ἵππων καὶ ἡμιόνων καὶ ὄνων, ἄρτα τε καὶ οἶνος πλὴν χῆ ων καὶ ἀλεκτορίδων· κατοικεῖ δὲ τὰ μεγίστα τέτταρα ἔθνη τὴν ἐσχατιὰν λεχθεῖσαν χώραν· Μεσαιοὶ[1] μὲν οὖν τὸ πρὸς τὴν ἑῴαν μέρος, πόλις δ' αὐτῶν ἡ μεγίστη, Κύρνα ὁ Καρκαρα[2] ἐχόμενοι δὲ τούτων Σαλάσσοι, μητρόπολις δ' αὐτῶν Μαρμόλα· τρίτοι δὲ Κάστα ἑπτὰ καθήκοντες πρὸς τὰ ἑσπερία καὶ τὴν δύσιν τοῦ Ἀνάβου· κάλουσι τὸ ἐν βασίλειον αὐτῶν Ἰμπρα πόλιν· πρὸς ἑῴαν δὲ μάλιστα Λατραμωτῖται, πόλις δ' ἐχόμενοι Σαλάσσων.

7 Μοναρχοῦνται δὲ πάντες καὶ ἔστιν εὐδαίμονες, κατεσκευασμένοι καλῶς ἱερούς τε καὶ βασιλείους καὶ τὰ ἄστεα ταῖς Λιγυστικαῖς τοιαῦτα κατὰ τὴν τῶν ξύλων ἔνδειαν· χώραν δ' ἐκείνην οἱ τέτταρες νομοὶ μείζω τοῦ κατ' Λιγυστικὸν Δέλτα διαδέχεται δὲ τὴν βασιλείαν οὐ παῖς παρὰ πατρός, ἀλλ' ὃς ἂν πρῶτος γένηθῇ τινι τῶν ἐπιφανῶν παῖς μετὰ τὴν κατάστασιν τοῦ βασιλέως· ἅμα γὰρ τῇ καταστάσει καὶ τινα εἰς τὴν ἀρχὴν ἀναγράφονται τὰς ἐγκύους γυναῖκας τῶν ἐπιφανῶν ἀνδρῶν, καὶ ἐφ' ὅταν φύλακας ἕνας ὁ[3] ἂν γένηται τῶν τούτου[4] νῦν νόμος ἐστὶν ἀναληφθεὶς τρεφόμενος βασιλικῶς ὡς διαδεξόμενος.

8 Φύεται δὲ λιβανωτὸν μὲν ἡ Κατταβαία, σμύρναν δὲ ἡ Λατραμωτῖτις· καὶ ταῦτα δὲ καὶ τὰ ἄλλα ἀρώματα μεταβάλλονται τοῖς ἐμπόροις.

[1] Μεσαῖοι K. Μεσαῖοι. Ms. Μεσσαῖοι other MSS.
[2] Κ. καὶ ἡ Καρκαρά. Ms. Καρκά, καὶ ἡ Καρκαρά. Εἰκὸς ἐκεῖ.
[3] Ὁ, after ἕνας, Corais inserta.
[4] τούτου the editions, for αὐτῶν.

is in general fertile, and abounds in particular with palms for making honey, and with the exception of horses and mares and hogs, it has an abundance of domesticated animals, and with the exception of geese and chickens, has an abundance of birds. The extreme part of the country above mentioned is occupied by the Gerrhaeans, by the Minaeans, and by those towards the Red Sea, whose metropolis is Carna or Carnana, next to them by the Sabaeans, whose metropolis is Marsiba.[1] Then by Cana, because where it is low to the sea, and the passage across the Arabian Gulf and where it is most narrow, lemons and farther toward the east the Ilas region, whose city is Sabata.[2]

3. All these cities are ruled by monarchs, and are prosperous, being located on roads with both land and river passes. And the houses are unlike those of the Egyptians in respect to the manner in which the timbers are joined together. The four constitutions never more change than the Egyptian does, and no son of a king succeeds to the throne of his father, but the son of some notable man who is born just after the appointment of the king, for at the same time that some one is appointed to the throne, they register the pregnant wives of their notable men, and place guards over them, and he who is born first is adopted and reared in a royal manner as future successor to the throne.

4. Cattabanus produces frankincense,[3] and Chatramotitis produces myrrh, and both these and the other aromatics are bartered to merchants. These

[1] New Marib. [2] The spelling Sabatha is now known.
[3] The gum of the olibanum tree.

ἔρχονται δὲ πρὸς αὐτοὺς ἐξ Λιλαίου μὲν εἰς Ἰτάλειαν ἑβδομήκοντα ἡμέρας ἐστὶ δὲ ἡ Λιλαία πόλις ἐν θατέρῳ μέρει τοῦ Ἀραβίου κόλπου, τῷ κατὰ Ἰόζαν τῷ Λιλαιτῇ καλουμένῳ, καθάπερ εἰρήκαμεν· Γέρραιοι[1] δὲ εἰς τὴν Λατραμωτῖτιν ἐν τεσσαρακοντα ἡμέραις ἀφικνοῦνται τοῦ δ' Ἀραβίου κόλπου τὸ μὲν παρὰ τὴν Ἀραβίαν πλεῖν ἀρχόμενος ἀπὸ τοῦ Λιλαίου μυχοῦ, καθάπερ οἱ περὶ Ἀλεξάνδρου ἀπεγράψαν καὶ Ἀναξίκριτος, μέρη καὶ τετρακισχίλιοι σταδίων ἐστὶν· εἴρηται δὲ καὶ πλεῖον· τὸ δὲ κατὰ τὴν Τρωγλοδυτικὴν ἤπερ ἐστὶν ἐν δεξιᾷ ἀποπλεόντι κατὰ Πρῶνα πόλιν μέχρι μὲν Πτολεμαΐδος καὶ τῆς τῶν ἐλεφαντῶν θήρας, τετρακισχίλιοι πρὸς μεσημβρίαν σταδίοι καὶ μέρος ἐπὶ τὴν δυ-
C 769 δεκάτην δὲ μέχρι τῶν στενῶν ὡς τετρακισχίλιοι καὶ πεντακόσιοι πρὸς τὴν δυ μαλλον· τοῖς δὲ δεξιὰ τὰ στενὰ τῆς τὴν Λιβυστικὴν Δειρὴ καλουμένη καὶ πολυχίλιον ὁμώνυμον αὐτῇ κατοικοῦσι δὲ ἰχθυοφάγοι· καὶ φασὶν ἐνταῦθα ἔτι νῦν εἶναι Σεσωστρίδος τοῦ Αἰγυπτίου μνημεῖα γράμμασι τοῦ δ' ἱδρύσαι αὐτοῦ· φαίνεται γὰρ τῆς Λιβυστικῆς καὶ τῆς Τρωγλοδυτικῆς πρῶτος κατὰ στρατοπεδευόμενος αὐτὸς εἰς τὴν Ἀσίαν, κατεστρέψατο τὴν Ἀσίαν ἐπελθὼν τὴν ἀπίστασαν· διὸ δὴ πολλαχοῦ Σεσωστρίδος χώρας προσαγορεύονται, καὶ ἀφιδρύματα ἐστιν Αἰγυπτίων θεῶν ἱερῶν· τὰ δὲ κατὰ Δειρὴν στενὰ συνάγεται εἰς σταδίους ἑξακοσίους· οὐ μὴν ταῦτά γε καλεῖται νῦν στενὰ ἀλλὰ προσπλεόντοις ἀνωτέρω, καθ' ὃ μὲν διάρμα ἐστὶ τὸ μεταξὺ τῶν ἠπείρων διο-

[1] Γέρραιοι ΕΒΡΣ. Γαβαῖοι ἄλλοι ΑΝΣ.

arrive there in seventy days from [illegible] a city on the [illegible] coast of the Arabian Gulf. He reckons [illegible] Arabia, as I have said before, that the [illegible] arrive at [illegible] in forty days. The [illegible] Gulf, along the side of Arabia, beginning at the [illegible] is [illegible] by [illegible] Arabia, [illegible] the [illegible] and [illegible] the [illegible] from [illegible] as far as [illegible] and the country [illegible] are cultivated [illegible] the [illegible] as far as the [illegible] to the east. The [illegible] towards Arabia [illegible] and by a [illegible] which is [illegible] by the [illegible] And here it is [illegible] a pillar of [illegible] Arabia, [illegible] of [illegible] for [illegible] first [illegible] the [illegible] of the [illegible] and the [illegible] and [illegible] [illegible] for the [illegible] as they are [illegible] of temples of [illegible] gods. [illegible] contrast to a [illegible] and a [illegible] However, it [illegible] that [illegible] but a [illegible] farther along on the voyage, where the voyage across the gulf between

[1] Now Kasr-el-Akaba.
[2] 16. 2. 30.
[3] Now Aseab.
[4] [illegible]
[5] Fish-eaters.

ποιεῖν τὸν σταδιασμόν· ἐξ δὲ τούτου συνεχεῖς ἀλλήλοις τὸ δεύτερον ἐπιλαμβάνουσι στενοὶ τόποι διαπλοῖς ἀπολείπουσι δι' ὧν ἐφεδρεύοντες τὰ φορτία ἀναμένουσι δεῦρο πλεῖσθαι καὶ λέγουσι ταῦτα στενά. μετὰ δὲ τὰς ὑπωρείας ἡ ἑξῆς πλοῦς ἐστιν ἐγκολπίζουσι πόρρω τῆς ἀμυγδαλοφόρου ἐπὶ τὴν μεσημβρινὴν ἅμα καὶ τὴν ἐπὶ μέγα πρὸς τὴν τοῦ εἰρηνικοῦ φερουσαν ὁδὸν πλεῖστα σχίζουσι σταδίους· πόρρω δὲ ταύτης οὐδεὶς ἀφίχθαι φασι μέχρι νῦν· πολεῖς δ' εἰσὶ μὲν τῇ παραλίᾳ μὴ πολλαὶ εἶναι, αἱ δὲ τῶν μεσογαίων πολλαὶ καὶ εὐοίκητοι καὶ τὰ μὲν ἐπὶ τοῦ Ἐρυθροσθένους πόρρω τῆς Ἀριβίας τοιαῦτα· προσθετέον δὲ καὶ τὰ παρὰ τῶν ἄλλων.

3. Φησὶ δ' Ἀρτεμίδωρος τὸ ἀντικείμενον ἄκρον τῆς Ἀραβίας πόρρω τῆς Λεύκης καλεῖσθαι Ἀκίλαν· τοὺς δὲ περὶ τὴν Δίειρην κολοβοὺς εἶναι τοὺς βαλανοῦν· ὑπὸ δὲ Ἥρωσιν πολεῖς πλεῖστοι, κατὰ τὴν Τρωγλοδυτικὴν πόλις εἶναι Φιλωτέρα ἀπὸ τῆς ἀδελφῆς τοῦ δευτέρου Πτολεμαίου προσαγορευθεῖσαν· Σάτυρον κτίσμα τοῦ τεμφθέντος ἐπὶ τὴν διαφύλαξιν τῆς τῶν ἐλεφάντων θήρας καὶ τῆς Τρωγλοδυτικῆς· εἶτα ἄλλη πόλις Ἀρσινόη· εἶτα θερμῶν ὑδάτων ἐκβολαὶ πικρῶν καὶ ἁλμυρῶν· κατὰ πέτρας τινὰς ὑψηλὰς ἐκδιδόντων εἰς τὴν θάλατταν, καὶ πλησίον ὄρος ἐστὶν ἐν πέδῳ μιλτώδες· εἶτα Μινὸς ὅρμος, ὃν[1] καὶ Ἀφροδίτης ὅρμον καλοῦσθαι, λιμένα μέγαν, τὸν εἴσπλουν ἔχοντα σκολιόν· προσείσθαι δὲ νῆσοι τρεῖς, δύο μὲν ἐλαίας κατάφυτοι, μίαν δ' ἥτις

[1] ὃν is omitted by all MSS. except K.

the two continents is about [illegible] hundred stadia; and where are six islands [illegible] one another in close [illegible] fill up the channel and leave between [illegible] passages; through these [illegible] from the [illegible] continent to the [illegible] strait [illegible] is the next voyage [illegible] the [illegible] along the [illegible] to the [illegible] and [illegible] as far as the [illegible] about [illegible] stadia [illegible] has [illegible] country; and though there are [illegible] there are many in the interior [illegible] settled. Such then is the [illegible] but I must also add the [illegible].

5. Artemidorus says that the promontory on the [illegible] is called [illegible]; and that the [illegible] have their [illegible] from the Gulf of Heroönpolis along the [illegible] one [illegible] Philotera, which was named after the [illegible] being founded by [illegible] the [illegible] of [illegible] the [illegible] [illegible]; and then to hot springs [illegible] water, which flow down from a high rock [illegible] into the sea. Near by in a plain is a mountain [illegible] Then one comes to Myus Harbour, which is also called Aphrodite's Harbour; it is a large harbour with a winding entrance; off which lie three islands, two of these are densely shaded with olive trees, one

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[1] See 16. 4. [illegible] and 16. 4. [illegible].

κατασκευὴ· μελαγγείων μέσην εἶθ' ἑξῆς τοῦ Ἀκαθάρτου κόλπου καὶ αὐτὸν κατὰ τὴν Φηβαΐδα κείμενον, καθάπερ τὸν Μυὸς ὅρμον, ὄντως ἐξ ἀκαθάρτων· καὶ γὰρ ἰκφάλοις χοιρίοις καὶ μαχίαις κατεπράχυνται καὶ πνοαῖς καταιγίζουσαι τὸ
C 770 πλοῖον· ἐνταῦθα δὲ ἱδρύσθαι Βερενίκην πόλιν ἐν βάθει τοῦ κόλπου.

6. Μετὰ δὲ τὸν κόλπον ἡ Ὀφιωδὴς καλουμένη νῆσος ἀπὸ τοῦ συμβεβήκοτος, ἣν ἐλεύθερωσε τῶν ἑρπετῶν ὁ βασιλεὺς ἅμα καὶ δίκα τὰς φθορὰς τῶν προσορμιζομένων ἀνθρώπων τὰς ἐκ τῶν θηρίων καὶ διὰ τὰ τοιαῦτα· λίθος δέ ἐστι διαφανὴς χρυσοειδὲς ἀποστίλβων[2] φέγγος ὅσον μεθ' ἡμέραν μὲν οὐ ῥᾴδιον ἰδεῖν ἐστι (περιαυγεῖται[3] γάρ), νυκτὸς δ' ὁρῶσιν οἱ συλλεγόντες· περικαθιέντες δὲ ἀγγεῖον σημείου χάριν μεθ' ἡμέραν ἀναρτῶσι· καὶ ὑπ' ἀνάστημα ἀνθρώπου ἀποδεδειγμένου εἰς τὴν φυλακὴν τῆς λίθου ταύτης καὶ τὴν συναγωγήν, σιταρκούμενον[4] ὑπὸ τῶν τῆς Αἰγύπτου βασιλέων.

7. Μετὰ δὲ τὴν νῆσον ταύτην πολλὰ ἐστιν Ἰχθυοφάγων γένη καὶ Νομάδων· εἶθ' ὁ τῆς Σωτείρας λιμήν, ὃν ἐκ κινδύνων μεγάλων τινὲς σωθέντες τῶν ἡγεμόνων ἀπὸ τοῦ συμβεβήκοτος οὕτως ἐπάλεσαν· μετὰ δὲ ταῦτα ἐξαλλαξὶς πολλὴ τῆς παραλίας καὶ τοῦ κόλπου· τὸν γὰρ παραπλέοντα οὐκέτι συμβαίνει τραχὺν εἶναι, συναπτεῖν τε πως τῇ Ἀραβίᾳ, καὶ τὸ πέλαγος τεταπεινῶν

[1] ὄντως F. οὕτως M. οὕτω other MSS.
[2] ἀποστίλβον Lemaire.
[3] ἀπεμαγοῦται K. Kramer approving), ἀπεμαγοῦται other MSS.

the third is less so and is full of guinea fowls.[1] Then, next, one comes to the Acathartus[2] Gulf, which also, like Myos Harbour, lies opposite Thevais and is really "acathartus," for it is congested by reefs and submarine rocks, and most of the time by tempestuous winds. And here, deep inland on the recess of the gulf, lies a city Berenice.

6. After the gulf, one comes to the island Ophiodes,[3] so called from the fact in the case, but it was freed from the serpents by the king, both because of their destruction of the people who landed there and on account of the to-wave found there. Topaz is a transparent stone that sparkles with a golden lustre—so clearly in the dark time, however, that one cannot easily see it, for it is confused by the rays of the sun. But those who go get it see it at night, place a vessel over it as a sign and dig it up in the day-time. There was an organization of people who were appointed by the kings of Aegypt to keep guard over this stone and the collecting of it, and this organization was supplied by them with provisions.

7. After this island one comes to many tribes of Ichthyophagi and Nomads. And then to the Harbour of Soteira,[4] which was so called from the fact in the case by certain commanders who had been saved from great dangers. After this there is a great change in the coast and the gulf, for the coasting voyage is no longer rough, and in a way cleary approaches Arabia, and the sea is as low, I

[1] *Numida Meleagris*. [2] i.e. "Foul." [3] i.e. "Serpent." [4] i.e. "Saviour" (some goddess).

[5] *ἀκαθαρτοῦντος*, Corais, for *ἀκαταρτοῦντος*.

εἶναι, σχεδόν τι καὶ ἐπὶ δυὸ ἀργυρίου πωλεῖσθαι τε τὴν ἐπιφάνειαν διαφαίνομένου τοῦ μετάλλου καὶ τοῦ φλοιοῦ, ὅπερ πλεονάζει κατὰ τὸν πόρον· ὅπου γε καὶ δεῦρα φύεται καθ' ὕδατος πάρα τοῖς ἐνταῦθα ἔχει δὲ καὶ κινοῦν πλάτος τῶν θαλαττίων ὁ πόρος· εἶθ' οἱ Ἰαῦροι, δύο ὄρη τύπον τινὰ πυρρωθὲν δεικνύντα τοῖς ζώοις ὅμοιον· εἶτ' ἄλλο ὄρος ἐν, ὃν ἔχον τῆς Ἴσιδος, Δεσμωτηρίου ἀφίδρυμα· εἶτα νῆσον ἐλαίᾳ κατάφυτον ἐπικλύζομένῃ· μεθ' ἣν ἡ Πτολεμαὶς πρὸς τῇ θέᾳ τῶν ἐλεφάντων, κτίσμα Κίμβρου τοῦ πεμφθέντος ἐπὶ τὴν θήραν ὑπὸ Φιλαδέλφου, λίμνα περιπόλιον καλουμένου[1] χερρονήσῳ τινὶ τιθρόον καὶ περιβόλῳ, εἶτ' ἐκθεραπευσάντος τοὺς κωλύοντας καὶ κατεσκευασμένου[2] φίλους ἀντὶ δυσμενῶν.

8. Ἐν δὲ τῷ μεταξὺ ἐκδίδωσιν ἀπόσπασμα τοῦ Ἀσταβόρα καλουμένου ποταμοῦ· ἐς ὃ λιμνῶν τὴν ἀρχὴν ἔχων μέρη μέν τι ἐκδίδωσι· τὸ δὲ πλεῖον συμβάλλει τῷ Νείλῳ· εἶτα νῆσοι ἓξ Λατόμαι καλούμεναι· καὶ μετὰ ταῦτα τὸ Σαβαϊκὸν στόμα λεγόμενον καὶ ἐν τῇ μεσογαίᾳ φρούριον, Τοσουχοί[3] ἵδρυμα· εἶτα λίμνην καλουμένου Ὑλαίου[4] καὶ ἡ Στρουθῶνος νῆσος· εἶτα λιμὴν Σαβὰ καὶ κυνήγιον ἐλεφάντων ὁμώνυμον αὐτῷ· ἡ δ' ἐν βάθει τούτων χώρα Ἰηνεσσὶς λέγεται

[1] περιβαλλομένου, Corais. See περιβαλλόμενον.
[2] κατεσκευασμένου CDFka.
[3] Τοσουχοί K, Corais, Kramer and Meineke. τὸ Σόχοι other MSS. C. Müller plausibly emend. φρούριόν τι, Σόχοις Πρόκα (cp. Σόχοι, 17. 1. 38.
[4] Ὑλαῖον FDk, and K has it above.

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[1] "Tsari" means "Bull."

might almost say, as two fathoms in depth and the surface is covered with grass [illegible], with sea weeds and rush weeds that are visible below the surface—a thing that more is evidence at the strait where, among the plants, even trees grow down below the water and the strait has also a large number of sea dogs. Then one comes to the Tauri, two mountains which from a distance present the outline of the animals.[1] Then to another mountain which has a temple sacred to Isis, a representation built by Sesostris. Then to an island painted with olive trees and subject to inundation and after this to Pirem, near the hunting grounds for crocodiles, a city founded by Eumenes, who had been sent to the hunting grounds by Ptolemaeus.[2] Eumenes secretly constructed a kind of peninsula with a ditch and wall and then, by continuous reinforcement of those who tried to hinder the work, actually won them over as friends instead of foes.

8. In the interval there empties a branch of the Astaboras River, as it is called, which, having its source in a lake, receives a part of its waters,[3] but for the most part joins the Nile. Then one comes to six islands called Tabennae,[4] and then to the Sabaitic mouth, as it is called, and to a fortress in the interior which was founded by Touches. And then to a harbour called Baeta and to the island of Neiate. And then to a harbour called Saba and to a hunting ground for crocodiles of the same name. The country deep in the interior is called Teucema,

[1] i.e. of an Aegyptian temple.
[2] Ptolemy [illegible] Soter.
[3] i.e. into the gulf.
[4] Quarries.

ἔχουσι δ' αὐτὴν οἱ παρὰ Ψαμμιτίχου φυγάδες
C 771 λεγόμενοι ἐποικοῦσιν δὲ Σεμβρίται[1] οἱ ἐν
ἀκηλίδοις βαπτόμενοι δ' ὑπὸ γυμνικοῦ ὑφ' ἡλ-
ίου καὶ ἡ Μέροη πλήσιον τῶν τόπων οὗτοι
τούτων ἐν τῇ Νείλῳ νῆσος, ὑπὲρ ἣς ἄλλη ἐστὶ
νῆσος οὐ πολὺ ἄπωθεν ἐν τῇ ποταμῷ κατοικία
τῶν αὐτῶν τούτων φυγάδων. ἀπὸ δὲ Μέρης
ἐπὶ τριῶν ἡμερῶν ὁδὸν ἐστὶν ἡ Μεμφὶς ἡ πεντεκαίδεκα. πρὸ δὲ τῆς Μεμφίδος καὶ ἡ ἀνωφέλη τοῦ τε Ἀστάβοβα καὶ τοῦ Ἀστασόβα[2] πρὸς τῷ Νείλῳ.

Ἡ Πηρωκοῖσι δὲ τούτοις οἱ Ἰτιζόφαγοι καὶ Ἰλλεῖς προσαγορευόμενοι διὰ τὸ ἐκ τοῦ παρακειμένου ῥιζοτομοῦντες ἕλοις κοπτοῖς λίθοις καὶ ἀποπλίσσειν μιζᾶς, ἡλιάζοντες δὲ σιτεῖσθαι λεπτὸν ἄλετα δ' ἐστὶ τὰ χόρτα· τοῖς δ' ὑπὸ κυνὸς ἐπιτολῆς ἡμέραις ὑπὸ κυνῶν μεγάλων ἐξελαύνεται τὰ θηρία ἐκ τῶν τόπων· εἰσὶ δὲ καὶ Σπερμοφάγοι πλήσιον οἱ τῶν σπερμάτων ἐπιλεγόντων ἀπὸ[4] τῶν ἀκροδρύων τρέφονται, σπεύδοντες παραλήψεσθαι ὅπερ τὰς ῥιζᾶς οἱ Ἰτιζόφαγοι· μετὰ δὲ τὴν Ἰλείαν[5] αἱ Δημήτριοι[6] σκόπιαι καὶ Θεμοῦ Κώμαι· ἐν δὲ τῇ μεσογαίᾳ κάλαμοι Ἰνδικοὶ φύονται πλήθει καλεῖται δὲ ἡ χώρα Κόραιον· ἦν δέ τις ἐν Βιβῇ Ἑλένη, τιμωμένη κεῖθι ὡς κατοικία τοῖς χρωμένοις καλάμοις καὶ κεκυρασμένοις σιστοῖς ἀπὸ

[1] Σεμβρίται, Cuntz, for Σεβρίται F, Σεβρίται other MSS.
[2] ἢ DEfm.
[3] Ἀστασόβα Cuntz, for Ἀστασοβα margin of F, Ἀστασοβα other MSS.
[4] ἀπό, Meineke, for ἐπί.

and it is occupied by the Acesines who went the [illegible] as [illegible] from Pentapotamia. They are called Sembritae as being [illegible]. They are protected by a [illegible] to [illegible] and Mazene, an island in the Sea near that region is [illegible] and above that island at no great distance is another island in the [illegible] of [illegible] same [illegible]. The [illegible] from Mazene [illegible] for a week's [illegible] days. Near Mazene is the mouth of the Arsanias and the Astaspus, as also the Arbandus and the [illegible]

9 Along the [illegible] the Ichthyophagi and the [illegible] who are so [illegible] that cut roots from the [illegible] and [illegible] with them [illegible] from them [illegible] and then heat the [illegible] in the sun's rays and use them for food. The region of the [illegible] and the Ichthyophagi are [illegible] out of this region by large gulfs [illegible] the rising of the [illegible]. [illegible] Spermatophagi who when the seeds [illegible] prepare them for eating in the same manner as the Ichthyophagi prepare roots. After [illegible] comes to the [illegible] and the [illegible] and in the [illegible] grows an abundance of [illegible] seeds and the country is called the country of [illegible]. Deep in the interior was a place called Enderas, a settlement of naked people who use bows made of reeds and arrows hardened by fire and generally

[1] [illegible] and [illegible]
[2] [illegible] in the [illegible] of Rabe
[3] [illegible] [4] [illegible] [5] [illegible]

[6] [illegible] [7] [illegible] MSS. except [illegible]
[8] [illegible] Alexander Dionysiaca.

ἐνέδρων δὲ τάξεις ποιοῦσι τὰ θηρία τὸ πλέον, ἔστι δ' ὅτε καὶ ἀπὸ γήκ· πολὺ δ' ἐστὶ παρ' αὐτοῖς πλῆθος τῶν ἀγρίων βοῶν ἀπὸ δὲ τῆς ταύρων καὶ τῶν ἄλλων θηρίων κρεοφαγίας[1] ζῶσιν ἐνίοτε δὲ μηδὲν θηρεύοντες, τὰ ξηρὰ κόμματα ἐν ἀνθρακιᾷ ὀπτῶντες προκοῦνται τῇ τοιαύτῃ τροφῇ ἔθος δ' ἐστὶν αὐτοῖς ἀγῶνα τοξείας προτίθεναι τοῖς ἀνηβοῖς παισί· μετὰ δὲ τοὺς Κυνωνεῖς βωμοὺς ὁ Μηλίτης λιμὴν ὑπέρκειται δ' αὐτοῦ φρούριον Κυρίου καλούμενον καὶ κυνήγιον τοῦ Κυρίου καὶ ἄλλο φρούριον[2] καὶ κυνήγια πλείω· ἑξῆς ὁ Ἀντιφίλου λιμὴν καὶ οἱ ὑπὲρ τούτου Κρεοφάγοι,[3] κολοβοί τινες βαλανοῦν καὶ αἱ γυναῖκες Ἰουδαϊκῶς ἐστετμημέναι

10 Ἔτι δ' ὑπὲρ τούτων ὡς πρὸς μεσημβρίαν οἱ Κυπαμολγοί, ὑπὸ δὲ τῶν ἑσπερίων Ἀγρίαι καλούμενοι, κατάκομοι, καταπωγωνες, κύνας ἐπτρέφοντες συμμαγεῖς, εἰς θηρεύουσι τοὺς ἐπαρχομένους ἐκ τῆς πλησιόχθου βόας Ἰνδικοὺς, εἴθ' ὑπὸ θηρίων ἑλκόμενοι εἴτε σπανίως νομῆ· ἡ δ' ἔφοδος αὐτῶν ἀπὸ θηρινῶν τρόπων μέχρι μέσου χειμῶνος· τῷ δ' Ἀντιφίλου λιμένι ἑξῆς ἐστι λιμὴν καλούμενος Κολοβῶν ἄλσος καὶ Βερενίκη πόλις ἡ κατὰ Σαβᾶν καὶ Σαβαὶ πόλις εὐμεγεθεῖς· εἶτα τὸ τοῦ Ἑλμανοῦς ἄλσος· ὑπέρκειται δὲ πόλις Δαμαβα[4] καὶ κυνήγιον ἐλεφάντων

[1] κρεοφαγίας CF κρεοφαγίας other MSS
[2] Τὸ ... καὶ Κυρίου ... φρούριον are omitted by all MSS. except EF
[3] Κρεοφαγοι F Κρεόφαγοι other MSS.
[4] Δαμαβα MSS, Δίμαβα other MSS

[3] Meat-eaters. [4] See 16. 4. 5. [5] Measure of batches.

they shoot wild animals from trees, but sometimes from the ground also; and there are in their country a great multitude of wild cattle, and they live on the meat of these and of the other wild animals, but when they have taken nothing in the chase, they broil dried skins on hot coals and are content with such food as that. It is their custom to propose contests in archery for boys who are in their teens. After the [illegible] of [illegible] one comes to the Melinus Harbour, above which is a fortress of Coraus, as it is called, and a Hunting-ground of Coraus and another fortress and several hunting-grounds. And then to the Harbour of Antiphilus and above this to the Creophagi, of whom the males have their sexual glands mutilated and the women are excised in the Jewish fashion.

10. And still farther inland towards the south are the Cynamolgi, called by the natives Agrii, who have long hair and long beards and keep good-sized dogs. With these dogs they hunt the Indian cattle which come in from the neighbouring territory, whether driven thither by wild beasts or by scarcity of pasturage. The time of their incursion is from the summer solstice to mid-winter. Next after the Harbour of Antiphilus one comes to the Grove of the Colobi[a] and to Berenicê, a Sabaean city, and to Sabae, a good-sized city; and then to the Grove of Eumenes. Above the grove is a city Darada and the hunting-ground for elephants called "The one

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[a] "Colobi" means "mutilated persons," who have their sexual glands [illegible]

τὸ πρὸς τῷ φίματι καλούμενον κατοικοῦσι δ'
Ἐλεφαντοφάγοι, τὴν θήρᾳ προσιόντες τοιαύτην
C 772 ἀπὸ τῶν δενδρῶν ἐξ ἧς ἀγχόνη ἐστὶν τοῦ δεσμοῦ
φερομένης, τῇ μὲν αὐτῇ ἐπιβάλλεται τοὺς δ'
ἀποπλανηθέντας ἐκ τῶν ἐπιόντων λιθόνα προ-
ειμένους κατιμπάσσουσι τίνες τε καὶ τοξεύμασιν
ἀπείρῳ τινὶ ἀπὸ τοῦ χαλεπῶς βαλλομένοις ὀφεσι· ἡ δὲ
τοξεία διὰ τρῶσιν ἀπόρων ἐστὶν τοῦ μὲν
κατεχόντων τὸ τόξον καὶ πρὸς ἀλλήλους τοῖς
ποσὶ τοῦ δ' ἕλκοντος τὴν νευρὰν ἄλλοι δὲ
σημειωσάμενοι τὸν δενδρῶν, οἷς εἰωθότες προσανα-
παύεσθαι, προσιόντες ἐκ θάτερα μέρους τὸ στέ-
λεχος ὑποσκάπτουσι· ἐκεῖνοι δὲ τῷ θηρίῳ
ἀποκλίνει πρὸς αὐτὸ πίπτοντος τοῦ δενδρῶν πίπτει
καὶ αὐτὸ· ἐνίοτε μὲν δὲ μὴ δυνάμενοι διὰ τὸ τὰ
σκέλη διήνεκες ὀστοῦν ἔχειν καὶ ἀκάμπτα κατα-
πηδῶντες ἀπὸ τῶν δενδρῶν ἀπόλλυνται· αὐτὸ
τοὺς δὲ κυνηγοὺς οἱ Νομάδες ἀκαθάρτους καλοῦσιν.

11 Ἔτι πρόκειται δὲ τούτων ἔθνος οὐ μέγα
Στρουθοφάγων, παρ' οἷς ὀμφαὶ εἰσι μανθόνες
ἐλεφάντων ἔχοντες, φυτόσθαι μὲν οὐ δυνάμενοι,
θάπτοντες δὲ ὀξέως, καθάπερ οἱ στρουθοκόμηλοι
θάπτουσι δ' αὐτοὺς οἱ μὲν τοξόται οἱ δὲ τοῖς
δορατίοις τῶν στρουθῶν ἀκροβολίζοντες τὴν μὲν
δεξιὰν καλύπτουσι τῷ τραχηλιαίῳ μέρει καὶ
κινοῦσιν οὕτως, ὥσπερ τὰ ζῶα κινεῖται τοῖς
τραχήλοις, τὴν δὲ ἀριστερὰ ἀκρῶμα προχοῦσιν
ἀπὸ πήρας ἀναπτήματος καὶ τοῦτο βελόσαντες
τὰ ζῶα ἐς φιάλαγγας συνοθοῦσιν· ἐνταῦθα δ'
ἀφεστῶτες ξυλόκοποι κατακόπτουσι καὶ ἀμπε-
χόνται δὲ καὶ ὑποστορνύνται[1] τὰ δέρματα ταῦτα.

[1] Cobet reads ὑποστρώννυται.

near the sea [illegible] they are [illegible] abited by the Ichthyophagi [illegible] Where [illegible] from [illegible] they [illegible] a herd of [illegible] moving [illegible] the [illegible] but they do not then attack them but [illegible] [illegible] and harassing those that have [illegible] from the [illegible] herd. Some, however, [illegible] in the [illegible] of serpents. [illegible] is [illegible] performed by [illegible] and [illegible] the [illegible] [illegible] the trees against which the serpents are wont to rest, uproot them from the other side and cut the [illegible] trees down. So when the [illegible] are [illegible] against the trees and the serpents fall [illegible] the elephant is unable to arise because its legs have only a continuous and unbending bone; they snap down from the [illegible] and [illegible] to pieces. The Nomads [illegible] them. As [illegible]

1. Above these is situated a tribe of no large size that of the Scythians[1] in whose country there are herds of [illegible] which though unable to fly run [illegible] Some have them which is [illegible] arrows, whereas other [illegible] covered with the skins of birds, conceal the right hand in the neck of the skin and move it in the same way as the birds move their [illegible] and with the left hand they pour [illegible] a bag suspended to the side, and [illegible] they have the [illegible] and [illegible] men with [illegible] [illegible] over them [illegible] them. And their skins are used both for clothing and for bed-covers.

[1] Elephant-eaters [illegible] "Cyclops"
[2] Bird-eaters

πολεμοῦσι δὲ τούτοις οἱ Σίμοι[1] καλούμενοι Αἰθίοπες, κέρασιν ὀρύγματα ὅπλοις χρώμενοι.

12. Ἠλιοσιχωροι δὲ τούτοις εἰσὶ μελανώτεροί τε τῶν ἄλλων καὶ βραχύτεροι καὶ βραχυβιώτατοι. Λεριδοφάγοι[2] τὰ γὰρ τεττερακοντα ἔτη σπανίως ὑπερτίθεασιν, ὑποθηρεύομενοι αὐτῶν τῆς σαρκός· ζῶσι δ' ἀπὸ ἀκρίδων, ἃς οἱ καρικοὶ λίβες καὶ ζέφυροι, πνέοντες μεγάλοι, συνελαύνουσιν εἰς τοὺς τόπους τούτους· ἐν ταῖς χαμάδραις δὲ ἐμβαλόντες ὕλην καπνώδη καὶ ὑφίψαντες μικρὸν[3] . . . ὑπερκειμένας[4] γὰρ[5] τὸν καπνὸν ἀκοτοῦνται καὶ πίπτουσι[6] συγκόψαντες δ' αὐτὰς μιθ' ἁλμυρίδος μιζας ποιοῦνται καὶ χρῶνται. τούτων δ' ἔρημος ὑπερκείται μεγάλη, νομὰς δαψιλεῖς ἔχουσα, ἐκλειφθεῖσα δ' ὑπὸ πλήθους σκορπίων καὶ φαλαγγίων τῶν τετραγνάθων καλουμένων, ἐπιπολάσαντος ποτε καὶ ἀπεργασαμένου τοῖς ἀνθρώποις φυγὴν παντελῆ.

13. Μετὰ δὲ Κυμικοὺς λιμένα μέχρι Δειρῆς[7] καὶ τῶν κατὰ τὰς ἓξ νήσους στενῶν Ἰχθυοφάγοι
C 773 καὶ Κρεοφάγοι[8] κατοικοῦσι καὶ Κολοβοὶ μέχρι τῆς μεσογαίας· εἰσὶ δὲ καὶ θῆραι πλείους ἐλεφάντων καὶ πολεῖς ἄσημοι καὶ νῆσοι πρὸ τῆς παραλίας· κωμῶδες δ' οἱ πλείους, ὀλίγοι δ' οἱ

[1] Σίμοι, the editors, for Ἕλλοι, E has μοι written above, first hand.

[2] Λεριδοφάγοι is omitted by the MSS. but is added by first hand in margin of F.

[3] Here the MSS. have a lacuna of about ten letters.

[4] ὑπερκειμένας: Ιδη, ὑπερκειμένας; K, ὑπερκειμένοις; F (first hand), ὑπερκειμένοις ms and F (second hand).

[5] γάρ, omitted by mss.

[6] mss have εἰτα ἀκοτοῦνται καὶ πίπτουσιν.

The Aethiopians called "Simi" carry on war with these people, they use as weapons the horns of gazelles.

12 Neighbouring this people are the Acridophagi,[1] who are lower than the rest and shorter in stature and the shortest-lived, for they rarely live beyond forty years, since their flesh is infested with parasites.[2] They live on locusts, which are driven into this region in the spring time by strong blowing south-west and western winds. They cut strong timber in the rarest places, burn it highly, and then easily catch the locusts,[3] for when they fly above the smoke they are blinded and fall. The people pound them with salt, make them into cakes, and use them for food. Above these people is a large uninhabited region which has plenty in abundance. It was abandoned by reason of the multitude of scorpions and tarantulas, the teragnathi,[4] as they are called, these once prevailed and caused a complete desertion by the inhabitants.

13 After the Harbour of Pomenes, as far as Deire and the straits opposite the six islands,[5] the country is inhabited by the Ichthyophagi and the Creophagi and the Chelonophagi[6] who extend as far as the interior. In this region are several hunting-grounds for elephants, and insignificant cities, and islands lying off the coast. The greater part of the people

[1] Locust eaters. [2] Literally "wild creatures."
[3] [illegible] only the meaning of certain Greek words lost from the MSS. [illegible] critics [illegible]
[4] i.e. four-jawed. [5] 16. 4. 4
[6] i.e. "Mutilated" people (see 16. 4. 5)

[1] Aegilz E.
[2] [illegible] CF [illegible] other MSS.

γεωργοῦντες· παρά τισι δὲ τούτων φύεται στύραξ οὐκ ὀλίγος· συνάγουσι δὲ ταῖς ἀμπωτίσιν οἱ Ἰχθυοφάγοι τοὺς ἰχθῦς· ἐπιρραψάντες δὲ ταῖς πτέραις κατοπτῶσι πρὸς τὸν ἥλιον, εἶτ' ἐξοπτήσαντες τὰς ἀκανθὰς μὲν σωρεύουσι, τὴν δὲ σαρκα πατήσαντες μιζᾶς ποιοῦντες, πάλιν δὲ ταύτας ἡλιοῦντες σιτοῦνται· χειμῶνος δ' ἀδυνατήσαντες συνάγειν τοῖς ἰχθῦς τὰς σεσωρευμένας ἀκανθας κοψάντες μιζᾶς ἀπαλλάττονται καὶ χρῶνται, τὰς δὲ κιφαρὰς ἐκμυζῶσιν· ἔνιοι δὲ τὰς κογχας ἐχνόσας τὴν σαρκα σιτεύουσι καταβάλλοντες εἰς χαριδρία καὶ συστίδας θαλάττης, εἶτ' ἰχθύδια παραρριπτοῦντες[1] τροφήν, αἷς χρῶνται ἐν τῇ τῶν ἰχθύων ἀπάνῃ· ἔστι δ' αὐτοῖς καὶ ἰχθυοτροφεῖα παντοῖα ἀφ' ὧν ταμιεύονται· ἔνιοι δὲ τῶν τὴν ἄνιδρον παραλίαν οἰκούντων δια πέντε ἡμερῶν ἐπὶ τὰ ὑδρεῖα ἀναβαίνουσι πάνοικοι[2] μετὰ παιανισμοῦ, ῥίψαντες δὲ πυτιεῖς πίνουσι βοὸν δικην ἕως ἐκτεμπανώσεως τῆς γαστρός, εἶτ' ἀπιασιν ἐπὶ θαλατταν πάλιν· οἰκοῦσι δ' ἐν σκηλαιαις ἢ μανδραις στεγασταῖς ἀπὸ δοκῶν μὲν καὶ στρωτήρων τῶν κητειῶν ὀστέων καὶ ἀκανθῶν, φυλλάδος δ' ἐλαίνης.

14 Οἱ δὲ Χελωνοφάγοι τοῖς ὀστρείοις αὐτῶν σκεπάζονται μεγάλοις οὖσιν, ὥστε καὶ πλοῖσθαι ἐν αὐτοῖς· ἔνιοι δὲ τοῦ φυσοῦς ἀποβεβλημένου πολλοῦ καὶ θύνας ὑψηλας καὶ λοφωδεις ποιοῦντος,

[1] παροστῶντες (VFr: σιπιρραστῶντες second hand in F).
[2] F reads πάνοικοι, M πάνοικο πάνοικοι.

[1] The "styrax" (or "storax") shrub, or tree, produces a sweet-smelling gum or resin used in frankincense.
[2] i.e. fish-ponds and the like.

are nomads, and those who till the soil are few in number. And [illegible] sorts of fruit the country stretch grows in no small [illegible]. The Ichthyophagi collect the fish at the ebb tide, throw them upon the rocks, and bake them in the sun, and then when they have thoroughly baked them, they pile up the bones, tread the flesh with their feet and make it into cakes, and again they bake these cakes and use them for food. But in stormy weather, when they are unable to collect the fish, they pound the bones which they have piled up and mould them into cakes and use them for food, and they suck the bones when fresh. But some, who have shell fish, fatten them by throwing them down into gulfs and pools of sea water, and [illegible] them in winnowing as food for them [illegible] use them for food when there is a scarcity of fish. They also have all kinds of places for hatching and feeding fish[3] from which they parcel them out. Some of the people who inhabit the part of the coast that is without water go in and every five days, fasting and idle, with a allotting of prayer to the water reservoirs, the women themselves up. The ground face downwards drink like cattle with their stomachs are fixed out as tight as drums, and then return to the sea again. They live in caves, or a point roofed over with beams and cross beams consisting of the bones of whales and small fish[3] as also with olive branches.

14. The Chelonophagi[4] live under cover of turtle-shells, which are so large that they are used as boats; but some of these people, since the sea-weed is thrown ashore in great quantities and forms high and hillsome heaps, dig beneath these and dwell

[3] Cf. 15. 2. 2. [4] Turtle-eaters.

ὑπαρύττοντες ταύτας ὑποικοῦσι· τοὺς δὲ νεκροὺς ῥίπτουσι τροφὴν τοῖς ἰχθύσιν, ἀναλαμβανομένους ὑπὸ τῶν πλημμυρίδων. τῶν δὲ νήσων τινὲς τρεῖς ἐφεξῆς κεῖνται, ἡ μὲν Χελωνῶν, ἡ δὲ Φωκῶν, ἡ δ' Ἱεράκων λεγομένη· πᾶσα δ' ἡ παραλία φοίνικας[1] τε ἔχει καὶ ἐλαιῶνας καὶ δαφνῶνας, οὐχ ἡ ἐντὸς τῶν στενῶν μόνον, ἀλλὰ καὶ τῆς ἐκτὸς πολλή. ἔστι δέ τις καὶ Φιλίππου νῆσος, καθ' ἣν ὑπέρκειται τὸ Πυθαγγέλου καλούμενον τῶν ἐλεφάντων κυνήγιον· εἶτ' Ἀρσινόη πόλις καὶ λιμήν, καὶ μετὰ ταῦτα ἡ Δειρή· καὶ τούτων ὑπέρκειται θήρα τῶν ἐλεφάντων. ἀπὸ δὲ τῆς Δειρῆς ἡ ἐφεξῆς ἐστιν ἀρωματοφόρος, πρώτη μὲν ἡ τὴν σμύρναν φέρουσα (καὶ αὕτη μὲν Ἰχθυοφάγων καὶ Κρεοφάγων), φύει δὲ καὶ περσέαν[2] καὶ συκάμινον Λιγυπτίου· ὑπέρκειται δὲ ἡ Λίχα θήρα τῶν ἐλεφάντων· πολλαχοῦ δ' εἰσὶ συσταδὸν τῶν ὀμβρίων ὑδάτων· ὧν ἀναξηρανθεισῶν οἱ ἐλέφαντες ταῖς προβοσκίσι καὶ τοῖς ὀδοῦσι
C 774 φρεωρυχοῦσι καὶ ἀνευρίσκουσιν ὕδωρ. ἐν δὲ τῇ παραλίᾳ ταύτῃ μέχρι τοῦ[3] Πυθολάου[4] ἀκρωτηρίου[5] δύο λίμναι εἰσὶν εὐμεγέθεις· ἡ μὲν ἁλμυροῦ ὕδατος, ἣν καλοῦσι θάλατταν, ἡ δὲ γλυκέος, ἣ τρέφει καὶ ἵππους ποταμίους καὶ κροκοδείλους, περὶ τὰ χείλη δὲ πύπυρον ὁρῶνται δὲ καὶ ἴβεις περὶ τὸν τόπον. ἤδη δὲ καὶ οἱ πλησίον τῆς ἄκρας τῆς Πυθολάου[6] τὰ σώματα ἀλόκληροι

[1] φοινικῶνας K.
[2] περσέαν Lbc alibi, for περσέαν.
[3] τὰ D
[4] Πυθολάου xr
[5] ἀκρωτήρια Dhlzz.
[6] Πυθολάου Dra.

under them. They throw out their dead as food for the fish, the bodies being caught up by the flood-tides. Some of the islands, three of them, follow in succession: Tortoise Island, Seal Island, and Hawk Island, as it is called; and the whole of the coast has palm trees, olive groves, and laurel groves, not only the part inside the straits, but also most of the part outside. And there is also an island called Palma Island, opposite which, above the coast, lies the land called the Hunting-ground of Pharaoh. Then one comes to Arsinoë, a city and harbour, and after these to Berenicë, and above these lies a hunting-ground for elephants. The next country after Dyris produces aromatics, the first that produces myrrh; it is a country belongs to the Ichthyophagi and Troglodytes, and it also produces bois perses[1] and the Aegyptian sycamines.[2] Above this country lies a hunting-ground for elephants, called the Hunting-ground of Lichas. In many places there are pools of rain water, and when these dry up the elephants with their trunks and tusks, dig wells and find water. On the coast, extend up as far as the promontory of Pythodaus, there are two lakes of fair size, one of which has salt water and is called a sea, whereas the other has fresh water, supports both hippopotamus and crocodiles, and has papyrus round its edges, and the idea is also to be seen in the neighbourhood of this place. Beginning with those who live near the promontory of Pythodaus, the people are wholly free from mutilation[3] of the body. After these, one

[1] A tree with such luscious fruit that Cambyses transplanted it to Persia, see Herodotus, Histories, I. 31.

[2] Mulberry tree.

[3] See 16. 4. 5, 8.

εἰσι· μετὰ δὲ τούτους ἡ λιβανωτοφόρος· ἐνταῦθα ἄκρα ἐστὶ καὶ ἱερὸν αἰγειρῶνα ἔχον. ἐν δὲ τῇ μεσογαίᾳ ποταμία τις Ἴσιδος λεγομένη καὶ ἄλλη τις Νεῖλος, ἄμφω καὶ σμύρναν καὶ λίβανον παραπεφυκότα ἔχουσαι. ἔστι δὲ καὶ δεξαμενή τις τοῖς ἐκ τῶν ὀρῶν ὕδασι πληρουμένη καὶ μετὰ ταῦτα Λέοντος σκοπή[1] καὶ Πυθαγγέλου λιμήν· ἡ δ' ἑξῆς ἔχει καὶ ψευδοκασσίαν[2] συνεχῶς δ' εἰσὶ ποτάμιαί τε πλείους ἔχουσαι λίβανον παραπεφυκότα καὶ ποταμοὶ μεχρι τῆς Κιννα-μωμοφόρου· ὁ δ' ὁρίζων ταύτην ποταμὸς φέρει καὶ φλοῦν πάμπολυν· εἶτ' ἄλλος ποταμὸς καὶ Δαφνοῦς λιμὴν καὶ ποταμία Ἀπόλλωνος καλουμένη, ἔχουσα πρὸς τῷ λιβάνῳ καὶ σμύρναν καὶ κιννάμωμον· τοῦτο δὲ πλεονάζει[3] μᾶλλον περὶ τοὺς ἐν βάθει τόπους· εἶθ' ὁ Ἐλέφας τὸ ὄρος, ἐκκείμενον εἰς θάλατταν, καὶ διῶρυξ καὶ ἐφεξῆς Ψυγμοῦ[4] λιμὴν μέγας καὶ ὕδρευμα, τὸ Κυνοκεφάλων καλούμενον, καὶ τελευταῖον ἀκρωτήριον τῆς παραλίας ταύτης, τὸ Νότου κέρας. κάμψαντι δὲ τοῦτο ὡς ἐπὶ μεσημβριαν οὐκέτι, φησίν, ἔχομεν λιμένων ἐναγραφὰς οὐδὲ τόπων διὰ τὸ μηκέτι εἶναι γνώριμον, ἐν δὲ τῇ ἑξῆς παραλίᾳ.

[1] Λέοντος σκοπή, Corais, for Λεοντοκεφάλη CDEFL, Λεοντοκεφαλή P, Λέοντος κόπη E, Λέοντος πόμη Casaubon.
[2] ψευδοκασσίαν F
[3] πλεονάζει F (first hand in margin), πλέον ἀναβαίνει omit MSS.
[4] γομοῦ CDEFLir, but ψυγμοῦ first hand in Fr.

comes to the country that bears frankincense, and here is a promontory and a temple that has a grove of poplars. In the interior are the river and of Isis, as it is called, and another river called Nasus, both of which rivers with their tributaries traverse among their banks. Here, too, there is a kind of reservoir which is fed by waters from the mountains, and after this one comes to the Lookout of Leon and the Harbour of Dionysias, and the next country has among other things pseudo-cassia. And one comes to several rivers and in succession that produce frankincense along the rivers, and to rivers that extend as far as the cinnamon-bearing country, and the river which bounds this country produces also the flowering rush in very great quantities. Then to another river and to the Daphnus Harbour and to the Incense-land of Aromata, as it is called, which produces in succession to frankincense, both myrrh and cinnamon, but the cinnamon is more abundant in the neighbourhood of the places that are deep in the interior. Then to Elephas,[1] the mountain, which juts out into the sea, and to a trench, and, next thereafter, to the large Harbour of Pisgeios, and to a watering-place[2] called the Watering-place of the Cynocephali,[3] and to the last promontory of this coast, Notu-ceras.[4] After rounding this promontory approximately towards the south, we no longer, we say, have any record of harbours or places, because the promontory is not known from here on, and the same is true of the coast next after it.

[1] Elephant. [2] A well, apparently. [3] i.e. Dog-headed people. [4] i.e. Horn of the South.

15. Εἰσὶ δὲ[1] καὶ πτῆναι καὶ βοσκαὶ Πιθήκων καὶ Λίγκα καὶ Πιθαγγίλου καὶ Λεοντος καὶ Χαριμορτου κατὰ τὴν γεωμέτρον παραλίαν τῆς ἀπὸ Δειρᾶς μέχρι Νάτων κόλπου, τὸ δὲ διάστημα οὐ γεωμετρικόν. πλήθει δ' ἐλεφάντων ἡ χώρα καὶ λέοντσι τοῖς καλουμένοις μυρμηξιν ἀπεστραμμένα δ' ἔχουσι τὰ εἴδοια καὶ χρυσοειδῆ τὴν χροιάν, ψιλότεροι δὲ τῶν κατὰ τὴν Ἀραβίαν φέρει δὲ καὶ παρδάλεις ἀλκιμοτάτας καὶ μεγεθοφόρους· οὗτοι δὲ μικροὶ ἀπολείπουσιν τῶν ἐλεφάντων οἱ ῥινοκέρωτες, οὐχ[2] ὥσπερ Ἀρτεμίδωρος φησιν, ἐπὶ σείριον τῷ μήκει, πλείστον ἐπιφανεῖς φήσας ἐν Ἀλεξανδρείᾳ, ἀλλὰ σχεδόν τι ὅσον [illegible] τῷ ὕψει, ἀπὸ γε τοῦ ὑφ' ἡμῶν ἑωραθέντος· οὔτε τὴν χροιὰν ἐμφερῆς, ἀλλ' ἐλεφαντοειδῆ μᾶλλον μεγέθος δ' ἐστὶ ταῦρου· μορφὴ δ' ἀγχιστα συνεγγύς, καὶ μιλίστα κατὰ τὴν πρόσοψιν τῶν ῥινῶν, ὅτι ἔστι κέρας ἄμφω ἐπὶ τοῦ ἐσχάτου ἑκάστου· χρῶνται δ' ὅπλοις, καθάπερ καὶ τοῖς ὀδόσιν ὁ σύαγρος· ἔχει δὲ καὶ τυλώδεις δύο, οὓς ἂν ἀπόκοπτε βρακόντων ἀπὸ τῆς ῥαχέως μέχρι τῆς γαστρὸς πέμπει μάκρας· τὴν μὲν πρὸς τῷ λόφῳ, τὴν δὲ πρὸς τῇ ὀσφύϊ. ἃ μὲν δὴ τοῦ ὑφ' ἡμῶν ἑωραθέντος ταῦτα φαμεν ἡμεῖς· ἐκεῖνος δὲ προσδιασαφεῖ, διότι καὶ ἐλεφαντομάχον ἴδιον ἐστι τὸ ζῷον πρὸς τῇ κόμῃ, ὑπολαμβάνον τῇ προτομῇ καὶ ὑπακούειν τὴν γαστέρα, ἐὰν μὴ προληφθῇ τῇ προβοσκίδι καὶ τοῖς ὀδόσι.

C 775

[1] δὲ Corais inserts. [2] οὐχ Corais inserts.

[3] Cor. [illegible] points out that Strabo has taken out of context the MSS.

[1] See the description of "gold-mining ants" in 15. 1. 44.

18 One comes also to plains and a river of [illegible] and [illegible] and [illegible] and [illegible] and [illegible] and [illegible] extending from [illegible] as far as [illegible] and the [illegible] is [illegible]. The country abounds in elephants, and also in large snakes and [illegible] which have their [illegible] and are [illegible] in [illegible] but are [illegible] in Arabia. It also produces large [illegible] and the [illegible]. The horn of the rhinoceros is but little short of the elephant in size, not as Artemidorus says, in length to the tail.[1] [illegible] saw the skull at Alexandria, but [illegible] I might [illegible] say, only about [illegible] judging at least from the one I saw. [illegible] that of the hippopotamus, but rather that of the elephant, and it is of the size of a bull, and its color is most nearly like that of the wild boar, particularly in its footprints, except its nose, which has a single horn harder than any bone, and it uses its horn as a weapon, not as the wild boar uses its tusks, and it also has two, and more extending from its chine to [illegible] the [illegible] one of which is [illegible] and the other on the [illegible]. Now I am giving this description from the one I saw, but Aelius Gallus goes on to explain that the creature is [illegible] to fight with the elephant for pieces of pasture, thrusting its forehead under the elephant and ripping up its stomach, unless it is prevented from so doing by the proboscis and tusks of the elephant.

[1] i.e. from head to tail.

[2] The measure of the difference in height is missing from the manuscripts. [illegible] must have given it in terms of other units of space, on which note.

16 Γίνονται δ' ἐν τούτοις τοῖς τόποις καὶ αἱ καμηλοπαρδάλεις οὐδὲν ὅμοιον ἔχουσαι παρδάλει· τὸ γὰρ ποικίλον τῆς χρόας τετάνυται μᾶλλον εἰς ῥομβοειδεῖς σπίλους κατὰ γραμμὰς τελείας· τὰ δὲ ἐπίσθια τεταπεινότερα τῶν ἐμπροσθίων ἐστίν, ὥστε δοκεῖν συγκεκύφθαι τὸν αὐχένα μικρόν, τὸ ὕψος βοὸς ἔχοντι, τὰ δὲ ἐπί, πολὺ σκελὴ τῶν καμηλέων ἐλείπετο· τριχίλιοι δ' εἰς ἑῴας ἐξέπεμψαν ἀριθμὸν τῶν καμηλοπαρδάλεων ἔχοντες τὸν καμηλέων· διὰ δὲ τὴν ἀπεμπορίαν ταύτην οὐδὲ τοῖς αἰμαι τοιοῦτον εἶναι πολὺ τὸ ζῷον, ὅστε οἱ πολὺ Ἀρτεμίδωρος ἀγνοεῖν ἔλεγεν φησὶν ἀλλ' οὐδὲ θήρων ἐστὶν ἀλλὰ Μοσκηνὴ μᾶλλον οἰκεῖαν τὴν ἀγροικίαν ἐμφαίνει· γίνονται δέ, φησὶ καὶ ὑφ' ἡμῶν καὶ ἀνοπεφαλοὶ καὶ ἀνδρὸς λέοντος μὲν πρόσωπον ἔχοντες τὸ δὲ λοιπὸν σῶμα πωλοῦ ῥος, μεγέθος δὲ δορκάδος καὶ ταῦροι δ' εἰσὶν ἄγριοι καὶ σαρκοφάγοι, μεγέθει πολὺ τοῦ τῶν ἡμῶν ὑπερβάλλοντες καὶ τῷ χρῶμα· προσαγορεύεται δ' ἐστὶ μόνον λέων καὶ αὐτὸς ἐκ φύσεως οὕτω· ἃ δ' ὁ Σκύλαξ λέγει Μητροδώρου ἐν τῷ περὶ ἀνοιθείας μυθικὰ μυθεῖν ἔοικε καὶ οὐ φοορτιστέον αὐτοῖς· καὶ δρακόντων δ' ὁ ῥόδος μεγέθει τριακοντάπηχεῖς ὁ Ἀρτεμίδωρος διαφέρειν καὶ ταῦρον χειροῦμενον πατρίδας ταύτῃ τε· οἱ γὰρ ἰνδικοὶ μιθαλαστῆρες καὶ οἱ Λιβύκοι εἰσί τε καὶ τῶν τοιούτων λέγεται.

17 Νομάδ' ἐστὶ μὲν οὖν ὁ βίος τῶν Ἰρυγλο-

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[1] ἐν τοῖς τόποις παρδ.

[2] The [illegible] was a large balloon.

[3] [illegible] The [illegible] was a sacred balloon.

[4] The *Pupo* tribe (also referred to in 17 [illegible]).

16. In this region also are found camelopards, though they are in no respect like leopards; for the dappled marking of their skin is more like that of a fawnskin, which is streaked with spots, and their hinder parts are so much lower than their front parts that they appear to be seated on their tail-parts, which have the height of an ox, although their forelegs are no shorter than those of camels; and their necks rise high and straight up, their heads reaching much higher up than those of camels. On account of this lack of symmetry the speed of the animal cannot, I think, be so great as stated by Artemidorus, who says that its speed is not to be surpassed. Further, it is not a wild beast, but rather a domesticated animal, for it shows no sign of wildness. And in this country are also found sphinxes and cynocephali and cebi, which have the face of a lion and the rest of the body like that of a panther and have the size of a gazelle. The country also has bulls that are wild and carnivorous, and far surpass those in our part of the world in size and speed; and their colour is red. The crocotta[1] is a mixed progeny of wolf and dog, as Artemidorus says. But what Metrodorus of Scepsis says in his book on *Habits* is like a myth and should be disregarded. Artemidorus also mentions serpents thirty cubits in length which overpower elephants and bulls; and his measurement is moderate, at least for serpents in this part of the world, for the Indian serpents are rather fabulous,[2] as also those in Libya, which are said to grow grass on their backs.[3]

17. Now the Troglodytes live a nomadic life, and

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[1] Apparently a species of hyena.

[2] See 2. [illegible] 1. 28.

[3] See 17. 3. 5.

δυτῶν, τυραννούντας δὲ καθ' ἕκαστα, εὐνοῦς δὲ
καὶ γυναῖκας καὶ τέκνα πλὴν τῶν τυραννικῶν· τῷ
δὲ τῆς τυραννίδος φθείροντι προσάπτουσι ἢ ζημία-
ται· στιβίζονται[1] δὲ ἐπιμελῶς αἱ γυναῖκες·
περιπείρονται δὲ τοῖς τραχηλοῖς κρίκοι· φασὶ
βασιλικῶν· πολεμοῦσι δὲ πρὸς τὴν τοῦ κρίνου
ἀ χας μὲν διωθούμενοι ταῖς χερσὶν εἶτα λίθοις,
ὅταν δὲ τραῦμα γένηται, καὶ τόξοις καὶ
μαχαίραις· διαλύουσι δὲ τὰς ἔριδας οἱ μὲν
προιόντες καὶ δεήσεις προσφερόμενοι· τὸν δ'
ἐς τὸ σῶμα καὶ τὴν ὄψιν κοσμοῦντα ἀπαμᾷ
καὶ εἰς τὰς δόρας ἐπιλουόμενοι[2] εἰς ὀστοῦν
καὶ ἄλλοι πολλαχῶς ἀσκοῦσιν ὑπὸ τῶν
C 716 μαγείρων· οὐ καλοῦσιν ἀκαθάρτοις· οὐδὲ μὴ
κρεοφαγεῖν μόνον ἀλλὰ καὶ ὀστοφαγεῖν καὶ
δακτυλοφαγεῖν· χρῶνται δὲ καὶ τῷ αἵματι καὶ
τῷ γάλακτι κατακιξάντες· πόνον δὲ τοῖς μὲν
πολλοῖς ἀποθέρισμα πελαίρου τοῖς δὲ τυραννικοῖς
μελιάρατον ἀπ' ἄνθους τινὸς ἐπιεζόμενον τοῦ
μέλιτος· ἔστι δ' αὐτοῖς χιόνων μὲν, ὅπου ἐ-
τησίας πνέουσι (κατοικοῦνται γὰρ θέρος δ'
ἀ λαπτὸν χρόνος· γυμνοῦται δὲ καὶ ἐν ὑποστρόφοις
καὶ ἐν ἀλπόροις διατελοῦσιν· ἔνιοι δ' οὐ κολάζο-
μενοι· ἀλλὰ καὶ περιστήματα τινὰ, καθάπερ
Λιγυστικοῦ· οἱ δὲ Μεγαλόποδες λίθινοι τοῖς ποσὶ
λοῖς καὶ τυλοῦν πρὸς θέσεις εἰλήφασι χρῶνται
δὲ καὶ λόγχαις καὶ ἀσπίσιν ὠμοβυρσίναις· οἱ δὲ
λοιποὶ λίθινοι τόξοις καὶ λόγχαις θωρακοῖς

[1] στιβίζονται V.
[2] ἐπιλουόμενοι, Casaub., for ἐπιλουόμενοι CF ἐπιλουόμενοι other MSS.

their several tribes are ruled by tyrants; and both wives and children are held in common except those of the tyrants, and the fine for anyone who corrupts the wife of a tyrant consists of a sheep. The women paint their eyelids carefully with stibium[1] and they wear them for amulets round their necks. The Troglodytes go to war about pasturage, at first pushing their way through with their heads and then with stones and sticks; when a wound is inflicted, with arrows and daggers. But the Troglodytes are recorded by the women who have seen the meals of the combatants and by them with extreme [illegible]. Their food consists of flesh and bones which are first chopped up together and wrapped in skins and then baked or prepared in numerous other ways by the cooks, whom they call 'use-all', so that they not only eat the flesh but also the bones and the skin, and they also use the blood mixed with milk. As for beverages, most of the people drink a brew of barley; but the tyrants drink a mixture of honey and water, the honey being pressed out of some kind of flower. They have water when the Etesian winds blow, for they have rains; but they lack it in the time of summer. They always go naked and wear skins and carry clubs, and they not only mutilate their bodies,[2] but some of them are also circumcised, like the Ethiopians. The Aethiopian Megabari have iron knives on their clubs, and also use spears and shields made of raw hide, but the rest of the Aethiopians use the bow and arrow and lances. Before burying their

[1] Lat. stibium, i.e. the sesquisulphide of antimony, a dark powder. [2] Literally 'cut'.

[3] See 16. 4. 5 and Diodorus Siculus 3. 38.

δὲ τινες τῶν Τρωγλοδυτῶν μὴ θῆρας καλουμένοις διωκόντων τὸν κύνα τῶν νεκρῶν πρὸς τὰ σκέλη ἔπειτα εὐθὺς καταλείπουσιν ὅλους, γελωτοποιοῦντες ἅμα, ἐπεὶ ἂν τοῦ σώματος τὴν ὄψιν ἀποκρύψωσιν εἰς ἐπιβάντες πέρας ἀγχίστου ἀπιασιν· ὁ δὲ κύων τὸν τῶν ἀμφίστων θηρευμάτων κυνόνας ἐξιψάντες, ἅπαν ἐξιστάμενοι τὰ θ' ἅμα τὸν ψόφον καὶ λαμπτῆρας δὲ[2] καὶ τυφλοὶ ἐπὶ τὰ θ' ἅμα χωρεῖν, καὶ διαγρυπνοῦσι δὲ τῶν ποιμένων χ' ἕνεκα φόβου τῶν χρωμένοις πρὸς τὸ πῦρ.

14. Ταῦτ' εἰκὼν νεῦρ τῶν Τρωγλοδυτῶν καὶ τῶν πρὸς χώρᾳ λιθίνων ἐπιπόνοις ἐπὶ τοῦ Ἄρμβας καὶ πρώτους ἔπειτα τοὺς τοῦ Λιβίου κόλπου ὑφορίζοντες καὶ ἀντικείμενοι τοῖς Τρωγλοδυτοῖς ἀρξάμενος ἀπὸ τοῦ Ποσειδίου φησὶ δὲ ἀνδρότερον εἰναθαι τοῦτο τοῦ Λιλαιτοῦ μηκοῦ ἐπὶ τοῦ Ποσειδίου φοινικῶνα εἶναι εἰλίκου. ἱμᾶσθαι τε κομιδῇ δὲ τὸ πᾶσαν τὴν κυκλῷ καυμάτων τε καὶ ἄνυδρον καὶ ἄσκιον ὑπάρχειν, ἐκεῖθεν δὲ καὶ τὴν ἐνεπαρσιαν τῶν φοινικῶν εἶναι θαυμαστὴν· προσεπτήκασι δὲ τοῦ ἄλσους ἀπὸ καὶ γυνὴ διὰ γένους ἀποδεδειγμένοι, δερματοφόροι, τροφὴν ἀπὸ τῶν φοινικῶν ἔχοντες· κοιτάζονται δ' ἐπὶ ἐνύδρων κάλα ἐστοιχισμένοι δ' ἀ τὸ πλῆθος τῶν θηρίων· εἰθ' ἕξις ἐστὶ ἐν σοῦ θηρίων· ἀπὸ τοῦ πλήθους τῶν θηρίων τούτων ὀνομάσμενα. πλησίον δ' αὐτῆς ἀκρωτήριον ἡ διάτεινει πρὸς τὴν Πέτραν τὴν τῶν Ναβαταίων καλουμένην

[1] καταλείπουσιν Tex. Vacke, for καταλείψουσιν.
[2] δὲ Kra, ye other MSS.

[1] See Diodorus Siculus 3. 33.

dead, some of the Troglodytes bind the neck of the corpses to the tree with twigs of the buckthorn, and then immediately, with merriment and laughter, throw stones upon them until the body is hidden from sight, and then they place a ram's horn on the barrow and go away. They travel by night, first fastening horns to the male cattle, so as to drive away the wild beasts with the noise, and they also use horns and horns to repel the wild beasts; and for the sake of their flocks, they also keep watch during the night, singing a kind of song near the fire.

18 After saying all this about the Troglodytes and the neighboring Ethiopians, Artemidorus returns to the Arabians, and first beginning at Poseidium, he describes the Arabians who border on the Arabian Gulf and are opposite the Troglodytes. He says that Poseidium lies farther in than the Aelanites Gulf, and that contiguous to Poseidium there is a grove of palm trees, which is well supplied with water and is rather varied because all the country around is bare and waterless and shadeless, and that here the fertility of the palms is wonderful, and that a man and a woman have charge of the grove, being appointed to that charge through hereditary right. They wear skins, and live on dates from the palm trees, but on account of the number of wild beasts they build huts in trees and sleep there. Then next, one comes to the Island of Phocae,[1] which was so named from the number of seals there. Near the island is a promontory, which extends to the Rock of the Nabataean Arabians, as they are called, and

[1] Seals.

Ἀραβίων καὶ τὴν Πολιστικὴν χώραν, εἰς ἣν Μιναῖοι τε καὶ Γεραῖοι καὶ πολλοὶ οἱ πλησιόχωροι τὰ τῶν ἀρωμάτων φορτία κομίζουσιν· εἶτ' ἄλλη παράλια πρότερον μὲν Μεραιτῶν καλουμένη, ὧν οἱ μὲν ἦσαν γεωργοί, τινὲς δὲ κτηνῖται, C 777 νῦν δὲ Γερραίων ἐπιλεγόντων ἐκείνους δοῦλοι ἐνεθέντο γὰρ αὐτοῖς πεντακισχίλιοι τινὰ πάνυ γενναῖα ἐπιτελοῦσι, καὶ τούτοις τε δὴ φθείραντες καὶ τοὺς ἄλλους ἐπελθόντες ἄρδην διέλυμηνατο. εἶθ' ὁ Λιλαιτηνὸς[1] κόλπος καὶ ἡ Ναβαταία πολυανθρωπὸς οὖσα[2] χώρα καὶ ἡ Βόστρα· οἰκοῦσι δὲ καὶ νῆσον πρόκειμένην πλήσιον· αἱ πρότερον μὲν καθ' ἡσυχίαν ἦσαν ὑστερον δὲ ἐπιθέμενοι ἀλλόφυλοι τὴν τῆς Λιγυπτίου πλοῦτος λῃστὰς δ' ὄντας ἐπελθόντες ἐπιλου καὶ ἐκπορθήσαντες αὐτοὺς ἔξῃρε δ' ἐστὶ πεδίον εὐδένδρον τε καὶ εὔυδρον καὶ[3] βοσκήματα πάντοθεν μόνον, ἄλλων τε καὶ ἡμόνων καὶ καμήλων ἄγουσα[4] καὶ ἐλαφῶν καὶ δορκάδων πλῆθος ἐν αὐτῷ, λέοντες τε καὶ παρδάλεις καὶ λύκοι σύχνοι· πρόκειται δὲ νῆσος καλουμένη Δία· εἶτα κόλπος ἔχων πεντάκις ὡς ἐπιβίων ἔρεσι περιελειμμένος καὶ δυσεισβόλῳ στόματι· περιοικοῦσι δὲ θηρευτικοὶ ἄνδρες τῶν χερσαίων ἀγραυμάτων· εἶτ' ἔρημος τρεῖς νῆσοι πλήρεις ἐλαίων οὐ τῶν παρ' ἡμῖν ἀλλὰ τῶν ἐντοπίων, ἃς καλοῦμεν Αἰθίσας καὶ ὧν τὸ ἔλαιον καὶ ἰατρικῆς δυνάμεως ἐστιν· ἐφεξῆς δ' ἐστὶν

[1] Λιλαιτηνὸς F. Ἐλαιτηνὸς other MSS.
[2] ἡ before χώρα, om. mss.
[3] καὶ ἄλσεσι ἡδέσι Γ A mss.
[4] The MSS read ἄγουσα ἔγκυα καὶ καμήλους. Kramer, citing Diodorus Siculus 3. 42, transposes ἔγκυα to ἡμόνων.

to the Persian country, whether Mazaeans and Gertharians [illegible] people comes their mode of armature. Then one comes to another coast, which was formerly called the coast of the Marantae, some of whom were farmers and others tent-dwellers, but is now called the coast of the Carmanians, who deprived the Marantae by treachery, for the latter became attached to them while they were neighbours, were quarrelsome fellows, and not only destroyed all the people at the fortress but some women and children of the rest of the tribe. Then to the Arabian Gulf and to Nearchus' country with a large population and well supplied with [illegible]. Then another [illegible] island called the Carmanian Sea, a uniformly level plain, the land by means of rain water, [illegible] the reserve of people coming from Aesepe. But they paid the penalty when a fleet went over and crushed their [illegible]. One comes next to a [illegible] which is well supplied with trees and water and is full of all kinds of domestic animals — mules among others, and it has a multitude of wild camels, deer, and gazelles, as also numerous lions, bears, and wolves. Off this plain one sees an island called [illegible]. Then one comes to a gulf about five hundred stadia in extent, which is surrounded all round by mountains and a narrow [illegible] to enter and round [illegible] the main [illegible]. Then to three unexhausted islands full of olive trees, not the least in our country, but the indigenous kind, called Acanope, the sap of which has medicinal powers. Next in order one comes to a stony beach,

[1] Jaskain, perhaps.

[illegible]

C 178 [illegible]

[illegible]

[illegible]

[

[illegible]

[illegible]

[illegible]

νων,[1] μέγεθος δ' ἔχοντων ἐλαχίστου μὲν πυρῆνος, μέσου δὲ μεγίλου, μεγίστου δὲ καρύου· τρησάντες δὲ ταῦτα ἐναλλὰξ λίθοις διαφανέσιν ὅρμους ποιοῦνται διείροντες λίνῳ,[2] παρατιθέντες δὲ παρὰ τοὺς τραχήλους καὶ καρποῦνται· πωλοῦσι δὲ καὶ πρὸς τοὺς ἰσοτιμοῦντας οὐκ ἴσον τοῦ χρυσοῦ, τριπλάσιον ἀντιδιδόντες[3] τοῦ χαλκοῦ, δεκπλάσιον δὲ τοῦ ἀργύρου διὰ τε τὴν ἀπειρίαν τῆς ἐργασίας καὶ τὴν σπάνιν τῶν ἀντιλαμβανομένων, ὧν ἡ χρεία πρὸς τοὺς βίους ἀναγκαιοτέρα.

19 Συνάπτει δ' ἡ τῶν Σαβαίων εὐδαιμονεστάτη, μεγίστου ἔθνους, παρ' οἷς καὶ σμύρνα καὶ λιβανωτὸς καὶ κινναμωμον· ἐν δὲ τῇ παραλίᾳ καὶ βδελλαμὸν καὶ ἄλλη τις ποία σφόδρα εὐωδὴς, ταχὺ δ' ἐξιτήλου τὴν ὀδμὴν ἔχουσα· εἰσὶ δὲ καὶ φοινικῶν εὐωδεῖς καὶ πολλαμοὶ, ὄφεις δὲ σπιθαμαῖοι, φοινικοῖ τὴν χρόαν, προσαλλόμενοι καὶ μέχρι λαγόνος, τὸ δῆγμα ἔχοντες ἀνήκεστον· διὰ δὲ τὴν ἀφθονίαν τῶν καρπῶν ἄργοι καὶ ῥαθυμοι τοῖς βίοις εἰσὶν οἱ ἄνθρωποι· κοιτάζονται δὲ ἐπὶ τῶν ῥιζῶν τῶν δενδρῶν ἱστάμενοι· οἱ πολλοὶ καὶ δημοτικοὶ[4] διαδεχόμενοι δ' οἱ συνεγγὺς ἀεὶ τὰ φορτία, τοῖς μετ' αὐτοὺς παραδίδοασι, μέχρι Συρίας καὶ Μεσοποταμίας· καρουμενοι δ' ὑπὸ τῶν εὐωδιῶν, αἴρουσι

[1] δεκάδων τοῦ, δεκάδων other MSS.
[2] λίνῳ F.
[3] ἀντιδίδοντες Ka, ἀντιδίδοντες other MSS.
[4] The words οἱ … δημοτικοὶ are omitted by most.

have the size of a fruit-stone, the medium that of a medlar, and the largest that of a walnut. They make collars with these nuggets, perforating them and stringing them alternately with transparent stones by means of thread, and they wear them round their necks and wrists. They also sell the gold at a cheap price to their neighbours, getting in exchange for three times the quantity of brass and double the quantity of silver because of their lack of experience in mining gold and because of the scarcity of the things received in exchange, which are more important for the necessities of life.

17. Bordering upon these people is the very fertile country of the Sabaeans, a very large tribe, in whose country myrrh and frankincense and cinnamon are produced, and on the coast is found balsam, as also another kind of herb of very fragrant smell, which quickly loses its fragrance. There are also sweet-smelling palms and reeds, and serpents a span in length, which are darkened in colour, can leap even as far as a hare, and inflict an incurable bite. On account of the abundance of fruits the people are lazy and easy-going in their modes of life. Most of the populace sleep on the roots of trees which they have cut out of the ground.[1] Those who live close to one another receive in continuous succession the loads of aromatics and deliver them to their next neighbours, as far as Syria and Mesopotamia, and when they are made drowsy by the sweet odours they overcome the drowsiness by inhaling

[1] Surely a strange sort of bed—if the Greek text is correct. In 16. 4. 18 [illegible] "on account of the number of wild beasts, hoist beds in trees and sleep there."

[illegible] ἡ δὲ πόλις τῶν Σαβαίων, ἡ Μαριάβα[1] κεῖται μὲν ἐν ἀρίστῳ εἰδεχρῴῳ βασιλικὸν δ' ἔχει [illegible] τῶν ἄλλων· τὰ δὲ τῶν βασιλείων[2] οὐ θεμιτὸν εἰσιέναι[3] ἡ κατασκευὴ[4] αὐτῶν παρεμφαίνει τὸ ἀρχαῖον· τοῦτο τὸ κεῖον ἐν χιλίοις ἔτεσι μένει [illegible] αὐτοῦ καὶ αὐτοῦ καὶ ἐν τῷ αὐτῷ· τὰ δὲ πλείστα τὰ μὲν γεγραμμένα, τὰ δὲ ἐμπεφυκότα τὰ σώματα τὰ τε ἐν γραφαῖς καὶ τὰ ἀνὰ τὴν Δ' θύραν· πλείστα τὰ [illegible] τῶν αὐτῶν βασιλείων πλείστα· τοιαῦτα δ' ἐστὶ τὰ πλείστα, ὅσα ἐστὶ θρεπτικὰ καὶ τῆς κατασκευῆς ὅλης χρυσοῦ [illegible] καὶ ἀργύρου[5] καὶ τοῦ ἄλλου γένους· ἔτι τὰ τοῖς Σαβαίοις καὶ τὰ λεπτοῦ, ἐπιβεβλημένου θεμέλια· τὰ δὲ τῆς ἐμπορίας αὐτοῦ τὰ καὶ Γέρρα καὶ πλουσιώτατοι τυγχάνουσι τὰ τοιαῦτα κατασκευῆς χρυσοῦ τε καὶ ἀργυρωμάτων· πλείστα τὰ καὶ τριπλοῦν καὶ ἑξαπλοῦν ἔτος ἀποδιδόντα καὶ τὰ τῶν ἄλλων πολιτείας· καὶ τὰ θρέμματα καὶ τοῖχοι καὶ ὀροφαὶ δὲ ἐλεφαντίνου καὶ χρυσοῦ καὶ ἀργύρου λιθοκολλήτου τυγχάνει διαστιγμοῖς· ταῦτα μὲν πρὸς τούτοις εἴρηται· τάλλα δὲ τὰ μὲν παρὰ πλείστοις τῷ Ἑρυθρᾷ λέγεται· τὰ δὲ καὶ παρὰ τοῖς ἄλλοις ἱστορίαν παραπέμπει·

C 779 20 Ἐμπόριον τῶν λεγομένων τινὲς τῶν θαλάττων ἀπὸ τῆς χρείας τῆς ἐμφαινομένης καὶ ἀπὸ τῆς εἴτε ἀπὸ τοῦ ἔθνους αὐτὸ τοιούτῳ ὄντος εἴτε ἀπὸ

[1] Μαριάβα, Tzschucke, for Μαρίαβα (Meineke), Μαρίαβα R, Μάρβα Tyr.
[2] βασιλείων, the editors, instead of ἄλλων βασιλείων.
[3] ἰέναι, Kramer, for ἰέναι.

the incense of asphalt and goats' beard. The city of the Sabaeans, Marsaba, is situated upon a well-wooded mountain, and it has a king who is authority in matters of [illegible] and everything else. But it is not lawful for him to leave the palace, or if he does the rabble, in accordance with some ancient oracle, stone him to death on the spot. Both he himself and those about him live in effeminate luxury, but the masses engage partly in farming and partly in the traffic in aromatics, which they bring, both by land and from Arthapana, to get the latter they sail across the straits in leather boats. They have these aromatics in such abundance that they use cinnamon and cassia and the others instead of stones and firewood. In the country of the Sabaeans is also found aromatic a most fragrant aromatic. From their trafficking both the Sabaeans and the Gerrhaeans have become richest of all, and they have a vast equipment of both gold and silver utensils, such as couches and tripods and bowls, together with drinking-vessels and very costly houses. For doors and walls and ceilings are variegated with ivory and gold and silver set with precious stones. Thus is Artemidorus' account of these peoples, but the rest of his statements are partly similar to those of Eratosthenes and partly quoted from the other historians.

20. For example, he says that some writers call the sea Erythra,[1] from the colour it presents as the result of reflection, whether from the rays of the sun when it is in the south, or from the mountains,

[1] i.e. the Erythraean (Red) sea.

[illegible], Langerbeck, for [illegible]

[illegible] Lobb.

[illegible]

[illegible]

[illegible]

which have been reddened by the scorching heat, for he continues, conjecture runs both ways about the cause; but Ctesias the Cnidian reports a spring consisting of red and ochre-coloured water, as emptying into the sea, and Agatharchides, a fellow-citizen of Ctesias, reports from a certain Boeus, of Persian descent, that when a herd of horses had been driven out of the country by a passion frenzied, swam as far as the sea and from there the herd had crossed over to a certain island, a certain Persian Erythras by name built a raft and was the first man to cross to the island and that when he saw that it was beautifully adapted to habitation, he drove the herd back to Persis, sent forth colonists to that island and to the others and to the coast and caused the sea to be named after himself; but other writers, he says, declare that Erythras was the son of Perseus, and that he ruled over this region. Some writers say that the distance from the straits of the Arabian Gulf to the extremity of the cinnamon-bearing country is five thousand stadia, without distinguishing clearly whether they mean towards the south or towards the east. It is said also that the emerald and the beryl are found in the gold mines. And there are also fragrant salts in the country of the Arabians, as Posidonius says.

21. The first people above Syria who dwell in Arabia Felix are the Nabataeans and the Sabaeans. They often overran Syria before they became subject to the Romans, but at present both they and the Syrians are subject to the Romans. The metropolis of the Nabataeans is Petra,[1] as it is

[1] Rock

[illegible]

C 780 22. [illegible]

[illegible]

called, for it lies on a site which is otherwise smooth and level, but it is fortified all round by a rock, the outside parts of the site being precipitous and sheer, and the inside parts having springs in abundance, both for domestic purposes and for watering gardens. Outside the circuit of the rock most of the territory is desert, in particular that towards Judaea. Here, too, is the shortest road to Hieracus,[1] a journey of three or four days, as also to the grove of palm trees,[2] a journey of five days. Petra is always ruled by some king from the royal family, and the king has as administrator one of his companions, who is called 'brother.' It is crowded, at any rate, Athenodorus, a philosopher and companion of mine, who had been in the city of the Petraeans, used to describe their government with admiration, for he said that he found there many Romans and many other foreigners sojourning there, and that he saw that the foreigners often engaged in lawsuits, both with one another and with the natives, but that none of the natives prosecuted one another, and that they in every way kept peace with one another.

22 Many of the special characteristics of Arabia have been disclosed by the recent expedition of the Romans against the Arabians, which was made in my own time under Aelius Gallus as commander. He was sent by Augustus Caesar to explore the tribes and the places not only in Arabia but also in Aethiopia, since Caesar saw that the Troglodyte country which adjoins Aegypt neighbours upon Arabia, and also that the Arabian Gulf, which

[1] Jericho. [2] See 16. 2. 16.

[illegible]

[illegible]

[illegible]

separates the Arabians from the Troglodytes, is extremely narrow. Accordingly he conceived the purpose of winning the Arabians over to himself or of subjugating them. Another consideration was the report which had persuaded from old time that they were very wealthy and that they sold aromatics and the most valuable stones for gold and silver, but never expended anything outside any part of what they received in exchange, for he expected either to deal with wealthy friends or to master wealthy enemies. He was encouraged also by the expectation of assistance from the Nabataeans since they were friendly and promised to co-operate with him in every way.

23. Upon these considerations, therefore, Gallus set out on the expedition, but he was deceived by the Nabataean Administrator, Syllaeus, who, although he had promised to be guide on the march and to supply all needs and to co-operate with him, acted treacherously in all things, and pointed out neither a safe voyage along the coast nor a safe journey by land, misguiding him through places that had no roads and by circuitous routes and through regions destitute of everything, or along rocky shores that had no harbours or through waters that were shallow or full of submarine rocks, and particularly in places of that kind the flood tides, as also the ebb-tides, caused very great distress. Now this was the first mistake of Gallus, to build long boats, since there was no naval war at hand or even to be expected, for the Arabians are not very good warriors even on land, rather being huckasters and merchants, to say nothing of fighting at sea. But Gallus built not less than eighty boats, biremes and

τριήρεις καὶ φασήλους κατὰ Κλεοπατρίδα τὴν πρὸς τῷ παλαιῷ διώρυγι τῷ ἀπὸ τοῦ Νείλου, γρυῦς δὲ διαφυσωμένους ἑκατονταετεῖς καὶ τριακόντα, εἰς ἑπτάκοσιον ἔχων πεζοὺς τῶν ἐν τῇ Λιγυστίνῃ Ῥωμαίων καὶ τῶν συμμάχων, ὧν ἦσαν Ἰουδαῖοι μὲν τετρακόσιοι, Ναβαταῖοι δὲ χίλιοι μετὰ τοῦ Συλλαίου. πολλὰ δὲ παθὼν καὶ παλαιωρηθεὶς τετρακαιδεκάτῳ ἔτει εἰς Λευκὴν κώμην τὴν Ναβαταίων τῆς ἐμπορίου μετὰ πολλῶν τῶν πλείων ἀποθανὼν ὑπὸ δυσπλοίας πολέμου δ' οὐδενὸς· τοῦτο δ' ἀπειργάσατο ἡ τοῦ Συλλαίου
C 781 κακία τοῦ μὴ φήσαντος ἀποδοῦναι εἶναι στρατοπέδοις εἰς τὴν Λευκὴν κώμην, εἰς ἣν καὶ ἐξ ἧς οἱ καμηλέμποροι τοσοῦτοι πλεῖστοι καὶ κάμηλοι ὁδεύουσιν ἀσφαλῶς καὶ εὐπόρως εἰς Πετραν καὶ[1] ἐκ Πετρᾶς, ὥστε μὴ διαφέρειν μηδὲν στρατοπέδου.

24 Συνέβαινε δὲ τούτοις τοῦ μὲν Βασιλίσκου τοῦ Ὀβόδα μὴ πολὺ φροντίζοντες τῶν κοινῶν καὶ μᾶλλον τῶν κατὰ πόλεμον κοινῶν· ἐπὶ τούτοις πάσι τοῖς Ἀραβῶν βασιλεῖσιν· ἅπαντα δὲ ἐπὶ τῇ τοῦ ἐπιτρόπου ποιουμένου εὐδοκίᾳ[2] τοῦ Συλλαίου τούτου δ' ἅπαντα δόλῳ στρατηγοῦντος καὶ ζητοῦντος ὡς οἷός τε, κατοπτεύσας μὲν τὴν χώραν καὶ συνεξελεῖν τινας αὐτῶν πόλεις καὶ ἔθνη μετὰ τῶν Ῥωμαίων, αὐτὸς δὲ καταστήσας κύριον αὐτῶν, ἀφωσιωθέντων ἀνοίκων ὑπὸ λιμοῦ καὶ πόνου καὶ νόσου καὶ ἄλλων, ἐπὶ δόλῳ παρεσκευάσατο ἀνοίκους εἰς γῆν τὴν Λευκὴν κώμην

[1] καὶ before ἐκ, Casaubon inserts.
[2] ἀδοξίᾳ omitted by MSS. except one.

triremes and light boats at Cleopatris,[1] which is near the old canal which extends from the Nile. But when he reached that he had been thoroughly deceived, he lost one hundred and thirty vessels of burden on which he set sail, with about ten thousand infantry, consisting of Romans in Aegypt, as also of Romans also among whom were five hundred Jews and one thousand Nabataeans under Sylaeus. After many conferences and battles he arrived on the three days at Leuce Come[2] in the land of the Nabataeans, a large emporium, although he had lost many of his boats, some of them being not crews and all on account of difficult sailing, but not on account of any enemy. This was caused by the treachery of Sylaeus, who said that there was no way for an army to go to Leuce Come, and he advised canal-traders travel back and forth from Phoenice, this place in safety and ease, and such numbers of men and camels that they offer no respect from an army.

24. This came to pass because Obodas, the king, did not care much about public affairs and particularly military affairs, but was continually at the Arabian sports, and because he put everything in the power of Syllaeus, and because Syllaeus treacherously out governed Gallus in every way, and might, as I think, to spy out the country and along with the Romans, to destroy some of the cities and tribes, and then to establish himself sort of all after the Romans were wiped out by hunger and fatigue and diseases and any other evils which he had treacherously contrived for them. However, Gallus put in at Leuce Come, his army now being

[1] Also called Arsinoë. See 17. 1. 28.
[2] Lit. "to the god." [3] i.e. "White Village."

κατῆρεν, ἤδη στομακακεῖν τε καὶ σκελοτυρβῆ[1] πειραζομένης τῆς στρατιᾶς, ἐπιχωρίοις παθεσι, τῶν μὲν περὶ τὸ στόμα, τῶν δὲ περὶ τὰ σκέλη παραλύσιν τινὰ δηλουντων ἔκ τε τῶν ὑδρείων καὶ βοτανῶν. ἠναγκάσθη γοῦν τό τε θέρος καὶ τὸν χειμῶνα διατελέσαι αὐτοῦ, τοὺς ἀσθενοῦντας ἀνακτώμενος. ἐκ μὲν οὖν τῆς Λευκῆς κώμης εἰ. Πέτραν, ἐντεῦθεν δ' εἰς Ῥινοκόλουρα[2] τὴν πρὸς Αἰγύπτῳ Φοίνικης τὰ φορτία κομίζεται, κἀντεῦθεν εἰς τοὺς ἄλλους. νυνὶ δὲ τὸ πλεῖον εἰς τὴν Ἀλεξάνδρειαν τῷ Νείλῳ κατάγεται δ'[3] ἐκ τῆς Ἀραβίας καὶ τῆς Ἰνδικῆς εἰς Μυὸς ὅρμον· εἶθ' ὑπερθέσεις[4] εἰς Κόπτον τῆς Θηβαίδος καμήλοις ἐν διωρυγι τοῦ Νείλου κειμένην[5] εἶν'[6] εἰς Ἀλεξάνδρειαν. πάλιν ἐκ τῆς Λευκῆς κώμης ὁ Γάλλος ἀναζεύξας τὴν στρατιὰν διὰ τοιούτων ἤει χωρίων, ὥστε καὶ ὕδωρ καμήλοις κομίζειν μαχθήρια τῶν ἡγεμόνων τῆς ὁδοῦ· διόπερ πολλαῖς ἡμέραις ἧκεν εἰς τὴν Ἀρετᾶ γῆν, συγγενοῦς τῷ Ὀβοδᾷ· ἐδέξατο μὲν οὖν αὐτὸν Ἀρετᾶς φιλικῶς καὶ δῶρα προσηνέγκεν, ἡ δὲ τοῦ Σύλλαιου προδοσία κακεῖνον ἐποίησε τὴν χώραν δυσπόρευτον· τριακοντα γοῦν ἡμέραις διῆλθεν αὐτήν, ζειὰς καὶ φοίνικας ὀλίγους παρεχούσαν καὶ βουτύρου κατ' ἔλαιον, διὰ τὰς ἀνοδίας· ἡ δ' ἐξῆς, ἣν ἐκεῖνοι, Νομάδων ἦν καὶ ἔρημος[7] τὰ πολλὰ καὶ ἀλίθινος.

[1] σκελοτυρβῆ, Casaubon (for σκελοτύρβη).
[2] ῥινοκόλουρα the reading of all MSS. here (cp. readings in 16. 1. 12 and 16. 2. 31).
[3] Νείλῳ κατάγεται δ', Groskurd (for Νείλῳ κατάγεται τὰ δ').
[4] ὑπερθέσεις, Tzschucke (for ὑπεναθέσεις).
[5] κειμένην R, κειμένη other MSS.

sorely tried both with scurvy and with lameness in the leg, which are native accounts, the former discovering a kind of pustules round the mouth and the latter round the legs, both being the result of the native water and herbs. At all events, he was forced to spend both the summer and the winter there, waiting for the sick to recover. Now the loads of aromatics are conveyed from Lesser Canal to Pieria, and thence to Rhinocolura, which is in Phoenicia near Aegypt, and thence to the other peoples; but at the present time they are for the most part transported by the Nile. Alexandria, and they are sent from Aretias and India at Myos Harbour, and then they are conveyed by canals over to Coptus in Thebais, which is situated on a canal of the Nile, and thence to Alexandria. Again Cassius passed his army from Lesser Canal and passed through regions of such a kind that water had to be carried by camels, because of the barrenness of the grounds, and therefore it took many days to arrive at the land of Aretas, a kinsman of Obodas. Now Aretas received him in a friendly way and offered him gifts, but the treason of Syllaeus made it clear that the journey through that country too, at any rate, took thirty days to traverse the country, which affords only scant a few palm trees and butter instead of oil, because they passed through places that had no roads. The next country which he traversed is occupied by nomads and most of it was

[1] Or sea, a kind of coarse grass.

[2] Ἀκ', Kramer inserts from conj. of Letronne.

[3] Ἀρέτου was lacuna other MSS.

ἐκαλοῦντο δὲ Λεοφόνη· Βασιλεὺς δ' ὁ Σαβεὶς[1] καὶ τούτου ἀποστὰς ἐκεῖθεν κατοικήσας τὴν μετὰ ταῦτα μέχρι νῦν πόλιν Λεοφόνη[2] καὶ χρόνον ἱκανὸν τὸ καὶ ἀνάθημα· ὁ μὲν οὖν Βασιλεὺς ἐφύγετο· ἡ δὲ πόλις ἐξ ἐφόδου κατελήφθη· δεύτερον ἡμέρᾳ ἐξ ἧς ἐπὶ τὸν ποταμὸν συνῆψαν τὸν Βαρβάρων οἱ μάχην τὴν μεγίστην ἀλλήλοις ἄνευ τῶν δὲ Ῥωμαίων ἐνὸς ἀγωνιστοῦ γὰρ ἀνεῖρον τοὺς ἑκάτερα ἀπόλεμον τέλειον ὄντα, τοξότας τε καὶ λογχίτας καὶ ἐξίππους καὶ ἀφεδρόνας, οἱ πλείστοι δ' αὐτῶν ἀμφοτέρωθεν τελειοῦνται· τὴν δὲ καὶ τὴν πόλιν εἶλε καλουμένην Λεοφόνη[3] ὑπὸ τοῦ Βασιλέως· ἐντεῦθεν οἱ Ἀθρόολα πόλις ἦν, καὶ[4] ἐρήμωσε αὐτὴν ἀπόστατε, φεύγων ἐκβαλὼν καὶ κατασκευάσας ἑῴαν[5] αὐτοῦ καὶ φοίνικας εἰς πόλιν Μαρσιάβα[6] προσλάβοντα τὸν Ῥωμαίων[7] οἱ ἔκαστα ὑπὸ Ἰκαίου· ἐξ μὲν οὖν ἡμέρας προσβαλὼν ἐπολιόρκει· λειψύδρου δ' οὔσης ἀνεῖν ἀνεῖν· ἐνὸς μὲν οὖν ἡμέρας εἶδε ἀνεῖν τὸν ἀποστατοφόρον, καθάπερ τῶν αἰχμαλώτων ἀνεῖν· ἐξ δὲ μόνον χρόνον ἐν τῷ ἐξῆς κατέρρυψε φαλάγγας ἑτέρας· ἐπὶ δ' ἀναστρόφου ἐφ' ἑαυτὸν ἐπιπλέων ἐπιτάξας μὲν καὶ αὐτὸ ἑτέρας εἶδον ἐπιπλέων ἐπιτάξας μὲν

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[1] Instead of Σαβεὶς, D4 read Σαβὶς, Σαβὶς manuscripts.
[2] Instead of Λεοφόνη, F has Λεοφόνη, Oldfather Λεοφόνη and Meyrpoïde.
[3] ἀπό, Corais inserts.
[4] ἀποστάφοφόρον, Corais, from conj. of Casaubon, for ἀποστάφοφόρον.
[5] ἐν, Corais inserts.
[6] ἐκείνου καὶ, omitted by other MSS. except a, which has ἐκείνου.

try desert; and it was called Ararene; and its king was Sabos. Gallus passed through this country, through pathless parts, and he arrived in fifty days, at the city of the Negrani,[1] and at a country which was both peaceable and fertile. Now the king had fled and the city was seized at the first onset; and from there he arrived at the river in six days. There the barbarians joined battle with the Romans, and about ten thousand of them fell, but only two Romans; for they used their weapons in an inexperienced manner, being utterly unfit for warfare, using bows and spears and swords and slings, though most of them wore a double-edged axe; and immediately afterwards he took the city called Asca, which had been forsaken by its king; and thence he went to a city called Athrula; and having mastered it without a struggle, he placed a garrison in it, arranged for supplies of grain and dates for his march, advanced to a city called Marsiaba, which belonged to the tribe of the Rhammanitae, who were subject to Ilasarus. Now he assaulted and besieged this city for six days, but for want of water desisted.[3] He was indeed only two days' journey from the country that produced aromatics, as he learned from his captives, but he had used up six months' time on his marches because of bad guidance; and he realised the fact when he turned back, when at last he had learned the plot against him and had gone back by other roads.

[1] Negrana.

[illegible]

[2] [illegible]

[3] ἕξ, Xylander, for ἕν.

γὰρ εἰς Νέγραινα[1] ἦκεν, ὅπου ἡ μάχη συμβαίη· καὶ, ἀνδεκαταίους δ' ἐκεῖθεν εἰς Ἰκτα φρούρια καλούμενα ἀπὸ τοῦ συμβιβήσοντος ἐνταῦθεν ἤδη δ' εἰρηνικῶς[2] εἰς Λαβλα κώμην καὶ πολὺν ἄλλην Μαλόθων πρὸς ποταμῷ ἐπίμηκες ἱδρυμένα τοῦ εἶτα δ' ἔρημος ὀλίγα ἐδάφη ἔχουσα· ὅρος μέχρι Ἴγρας[3] κώμης ἔστι δὲ τὴν Ὀλόλα[4] κεῖται δ' ἐπὶ θαλάττῃ· τὴν δὲ πᾶσαν ὁδὸν ἐξ κοσταίοις[5] ἐξήνυσε κατὰ τὴν ἐπιπόδον· ἀναλύσας ἐξ μηνὸς ἐν τῇ ἐξ ἀρχῆς ὁδῷ· ἐνταῦθα δ' ἐπιρρώσας τὴν στρατιὰν ἀνδεκαταῖος εἰς Μυὸς ὅρμον εἶθ' ὑπερθεὶς[6] εἰς Κόπτον μετὰ τῶν ἀσθενῶν[7] δύνα μενον κατῆλθεν εἰς Ἀλεξανδρείαν· τοὺς δ' ἄλλους ἀπέβαλεν, οὐχ ὑπὸ πολέμου· ἀλλὰ νόσων καὶ κόπων καὶ λιμοῦ καὶ μαχθηρίας τῶν ὁδῶν ἔνεκα· κατὰ πόλεμον ἔπεσε γε μόνους[8] διαφθαρῆναι εἰκάζω· δι' ἃς αἰτίας οὐδ' ἐπὶ πολὺν χρόνον τὴν γνώσιν τῶν τόπων ἔσχεν ἡ στρατεία αὕτη μικρὰ δ' ὅμως συνέγνωσεν· ὁ δ' αἴτιος τούτου ὁ Σύλλαιος ἔτισε δίκας ἐν Ῥώμῃ κρυπτόμενος μὲν φίλων, ἐλεγχθεὶς δὲ πρὸς ταύτῃ[9] τῇ κακίᾳ καὶ ἄλλα κακουργήσας καὶ ἀποτμηθεὶς τὴν κεφαλήν.

25 Ἡν μὲν οὖν ἀρωματοφόρον διαιροῦσιν εἰς τέτταρας μερίδας, ἅπερ εἰρήκαμεν· τῶν ἀρωμα-

[1] Νέγραινα F. Ἀνάγραινα or Ἀνάγραινα other MSS.
[2] εἰρηνικῶς Corais, for εἰρήνης.
[3] ἐς Ἴγρας Τόπος, καὶ Ἴγρας ap. Steph. Byz. s.v. Ἀδραστεία.
[4] Ὀλόλα C Diez.
[5] ἑξακοσταίοις Casaubon, for ἑξακοσίοις and ἑξακοσίοις other MSS.
[6] ὑπερθεὶς, Corais, for ὑπέρθεσις.
[7] ἀσθένων K. ἀσθένων other MSS., ἀσθένων Meineke, from conj. of Kramer.

[illegible] sixty days, although [illegible] perished in war. For [illegible] was responsible [illegible] he was beheaded [illegible] the country that produces [illegible] into four parts, as I have said before.[1]

[1] 16. 4. 2.

[a] [illegible] K, omitted by most, [illegible] [illegible] MSS.

[b] [illegible], Casaubon, for [illegible].

τῶν δὲ λιβάνων μὲν καὶ σμύρνης ἐν Κολχοῖς
γίνεσθαι φασι[1] κεκρυμμένα δὲ καὶ ἐν λίμνῃ[2] τινὲς
δὲ τῶν πλείω ἐξ ἰδέας εἶναι τῶν δὲ λιβάνων
βελτίστου τὸν πρὸς τῇ Ἴμαῳ δὲ καὶ ἄλλον δὲ
διαφορὰ ἐν συμπάσῃ τῇ Ἰουδαίᾳ πεπτωκὼς
σχίζουσι εἰς βασιλικὸν ὃν ἡ μὲν τοῦ μαχίμου
ἔχει καὶ προσηγορίας ἀπαντᾶν ἡ δὲ τοῦ γεωρ-
γοῦ παρ' ὃν ἐν ἔθνος εἰς τοὺς ἄλλους εἰσιόντας,
ἡ δὲ τοῦ βασιλικοτεχνικοῦ καὶ ἡ μὲν σμύρνα
C 763 φόρος ἡ δὲ λιβανοτοφόρος αἱ δ' αὐταὶ καὶ τὸν
κασσίαν[3] καὶ τὸ κιννάμωμον καὶ τὸν νιβόδον
φέρουσι παρ' ἀλλήλων δ' οὐ μεταφοιτῶσι τὰ ἐπι-
τηδεύματα, ἀλλ' ἐν τοῖς πατρίοις διαμένουσιν
ἔθεσιν· εἶναι δ' ἐν φαιναῖς ἐν πλείσιν· αἱ δὲ φοῖνικες
τιμιώτερον τῶν τοιούτων· κατὰ πρὸς Ἀνγυπτίους καὶ
Βασιλεύουσι οὐ κατὰ τὸν γένος καὶ ἄλλας ἀρχὰς
ἔχουσι· κοινὰ πάντες ἅπασι τοῖς συγγενεσι,
εἰ μὴ ὁ πρεσβύτατος· μία δὲ καὶ γυνὴ πάσιν·
ὁ δὲ φθείρας εἰς ἀν ἀπτεται· πρόδηλος τὸν θεὸν
τὸν ῥυθὸν ἐκείνῳ γὰρ δεῖ διαφορεῖν οὗτος
κοινωνεῖν δὲ πάσι τῷ πρεσβύτατῳ· διὸ καὶ
πάντες ἀδελφοὶ πάντων εἰσὶ· μνηστεύονται δὲ καὶ
μητρᾶσι· μοιχῷ δὲ ζῆμα θάνατος· μοιχὸς δ'

[1] After φασι Meyer, *Rel. Il. Inst.* 1 Brooks, *Class.* p. 120, would add the [illegible] reading [illegible]

[2] [illegible] Jones [illegible] the M[illegible] [illegible] the [illegible] adopted here and elsewhere by Kramer and Meineke.

[3] [illegible] Corais emends to [illegible] (crocus) Kramer and Meineke, who refer to Theophrastus [illegible] Plut. 9 [illegible] Hist. 12 43 [illegible] 21 1, 2, but not Arrian (*Exped.* [illegible] 4, who cited by C. Müller) says: ἔφυον δὲ μὲν τοῦ λιβάνου τὴν κασσίαν πανταχοῦ, ἀνὰ δὲ τὴν Ἀράβιον

and among the aromatics they say that frankincense and myrrh are produced from [illegible] and that [illegible] is produced also from [illegible]. Some say that most of the [illegible] and [illegible] and [illegible] at least frankincense [illegible]. But according to another [illegible] Arabia [illegible] is split up into five divisions, one of which [illegible] the Sabaeans who [illegible] and [illegible] who [illegible] food to all [illegible] who are engaged in the mercantile arts [illegible] the myrrh-bearing country and [illegible] the frankincense-bearing country [illegible] the same [illegible] produce cassia, cinnamon and [illegible]. The [illegible] are [illegible] from one [illegible] and [illegible] to those of their fathers. The greater part of their wine is made from the [illegible]. Slaves are used in houses [illegible] than [illegible]. The [illegible] of the [illegible] not only [illegible] but also [illegible] with a [illegible] of [illegible] and [illegible] of a [illegible] thing, the subject is used of an. This woman is [illegible] for all, and [illegible] before any other has [illegible] with her having first [illegible] herself [illegible] for by custom each [illegible] a staff; but she spends the night with the subject. And therefore [illegible] are brothers. They [illegible] with their mothers, and the parents for an [illegible] death,

[1] Probably the Greek for "and cinnamon is produced from [illegible]" [illegible]

[2] [illegible] but [illegible]

[illegible] *per εὐφωνίαν.*

[4] [illegible] all MSS. except F which has [illegible].

ἐστιν ὁ ἐξ ἄλλου γένους. θυγάτηρ δὲ τῶν βασιλέων τινὸς θαυμαστὴ τὸ κάλλος, ἔχουσα ἀδελφὰς πεντεκαίδεκα ἐρώντας αὐτῆς πάντας, καὶ διὰ τοῦτ' ἀδιαλείπτως ἄλλον ἐπ' ἄλλῳ παριοῦσα εἰς αὐτήν, καμοῦσα ἤδη, παραδίδοται νοήματι χρησάσθαι τοιούτῳ· ποιησαμένη μιβδοῦς ὁμοίας ταῖς ἐκείνων, ἅτ' ἐξοῖ[1] παρ' αὐτῆς τις, ἀεί τινα προυτίθει τῆς θύρας τὴν ὁμοίαν ἐκείνῃ, καὶ μικρὸν ὕστερον ἄλλην, εἶτ' ἄλλην[2] στοχαζομένη, ὅπως μὴ ἐκείνη τὴν παραπλησίαν ἔχοι ὁ μέλλων προσιέναι· καὶ δὴ πίπτων ποτὲ κατ' ἀγορὰν ὄντων, ἵνα προσιοῦσα τῇ θύρᾳ καὶ ἰδοῦσα τὴν μιβδὸν ἐκ μὲν ταύτης εἰκάσαι, διότι παρ' αὐτῆς τις εἴη· ἐκ δὲ τοῦ τοὺς ἀδελφοὺς πάντας ἐν τῇ ἀγορᾷ καταλιπεῖν ὑποκοῆσαι μοιχὸν δράμοντα δὲ πρὸς τὸν πατέρα καὶ ἀπαγαγόντα[3] ἐκεῖνον ἐλεγχθῆναι καταψευσαμένου τῆς ἀδελφῆς.

26 Σωφρονεῖς δ' εἰσὶν οἱ Ναβαταῖοι καὶ κτητικοί, ὥστε καὶ δημοσίᾳ τῷ μὲν μειώσαντι τὴν οὐσίαν ζημία κεῖται, τῷ δ' αὐξήσαντι τιμαί· ὀλιγοδουλοὶ δ' ὄντες ὑπὸ τῶν συγγενῶν διακονοῦνται τὸ πλέον ἢ ὑπ' ἀλλήλων ἢ αὐτοδιάκονοι, ὥστε καὶ μέχρι τῶν βασιλέων διατείνειν τὸ ἔθος· συσσίτια δὲ ποιοῦνται κατὰ τρισκαίδεκα ἀνθρώπους, μουσουργοὶ δὲ δύο τῷ συμποσίῳ ἑκάστῳ· ὁ δὲ βασιλεὺς ἐν ὄγκῳ[4] μεγάλῳ πολλὰ σύνεχεῖ[5] συμποσία ποιεῖ· δ' οὐδεὶς πλέον τῶν

[1] ἐξοῖ MSS.
[2] εἶτ' ἄλλην om. ited by MSS except F.
[3] ἀπαγαγόντα Corais, for ἀναγαγόντα.
[4] ὄγκῳ Jones hesitates to emend to ἄγκῳ, the emendation of Tyrwhitt generally accepted later editors.
[5] συνεχεῖ MX, συνεχῆ other MSS., συνεχῆ rous mss.

but only the person from another family is an adulterer.[1] A daughter of one of the kings who was admired for her beauty had fifteen brothers, who were all in love with her and therefore visited her one after another in succession. At last, being tired out by their visits, she used the following device: she had staves made like theirs, and when one of them left her she always put a staff like his in front of the door, and a little later another, and then another, it being her aim that the one who was likely to visit her next might not find a similar staff in front of the door; and once, when all the brothers were together at the market-place, one of them, going to her door and seeing the staff in front of it, surmised that someone was with her, and from the fact that he had left all his brothers in the market-place he suspected that the visitor was an adulterer; but after running to his father and bringing him to the house, he was proved to have falsely accused his sister.

26. The Nabataeans are a sensible people, and are so much inclined to acquire possessions that they publicly fine anyone who has diminished his possessions and also confer honours on anyone who has increased them. Since they have but few slaves, they are served by their kinsfolk for the most part, or by one another, or by themselves; so that the custom extends even to their kings. They prepare common meals together in groups of thirteen persons; and they have two girl-singers for each banquet. The king holds many drinking-bouts in magnificent style, but no one drinks more than eleven cupfuls,

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[1] The Greek indicates merely the male adulterer.

ἕνδεκα ποτηρίων ἄλλῳ καὶ ἄλλῳ χρυσῷ ἐκπωματι, οὕτω δ' ὁ βασιλεύς ἐστι δημοτικός, ὥστε πρὸς τῷ αὐτοδιακόνῳ καὶ ποτε[1] ἀντιδιάκονον τοῖς ἄλλοις καὶ αὐτὸν γίνεσθαι πολλάκις δὲ καὶ ἐν τῷ δήμῳ δίδωσιν αὐθύνας, ἔσθ' ὅτε καὶ ἐξετάζεται τὰ περὶ τὸν βίον· οἰκήσεις δὲ διὰ λίθου πολυτελεῖς, αἱ δὲ πόλεις ἀτείχιστοι δι' εἰρήνην· εὔκαρπος ἡ πολλὴ πλὴν ἐλαίου, χρῶνται δὲ σησαμίνῳ. πρόβατα
C 784 λευκότριχα, βόες μεγάλοι, ἵππων ἄφορος ἡ χώρα· κάμηλοι δὲ τὴν ὑπουργίαν ἀντ' ἐκείνων παρεχονται· ἀχίτωνες δ' ἐν περιζώμασι καὶ βλαυτιοις προίασι, καὶ οἱ βασιλεῖς, ἐν πορφύρᾳ δ' οὗτοι· εἰσαγώγιμα δ' ἐστὶ τὰ μὲν τελέως, τὰ δ' οὐ παντελῶς, ἄλλως τε καὶ ἐπιχωριάζει,[2] καθάπερ χρυσὸς καὶ ἄργυρος[3] καὶ τὰ πολλὰ τῶν ἀρωμάτων, χαλκὸς δὲ καὶ σίδηρος καὶ ἔτι πορφυρᾶ ἐσθής, στύραξ, κρόκος, κοστάρια, τόρευμα, γραφή, πλάσμα οὐκ ἐπιχώρια· ἴσα κοπρίαις ἡγοῦνται τὰ νεκρὰ σώματα, καθάπερ Ἡράκλειτός φησι· Νέκυες κοπίων ἐκβλητότεροι· διὸ καὶ παρὰ τοὺς κοπρῶνας κατορύττουσι καὶ τοὺς βασιλεῖς. ἥλιον τιμῶσιν ἐπὶ τοῦ δώματος ἱδρυσάμενοι βωμόν, σπένδοντες ἐν αὐτῷ καθ' ἡμέραν καὶ λιβανωτίζοντες.

37 Τοῦ δὲ ποιητοῦ λέγοντος,

Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβούς,

[1] ποτε, Coraïs, for τό.

each time using a different golden cup. The king is a democratic citizen, addicted to serving himself; he sometimes even serves the great himself in his turn. He often renders an account of his kingship in the ordinary assembly, and sometimes his mode of life is examined. Their homes, though made of stone, are costly; but, on account of peace, the cities are not walled. Most of the country is well supplied with fruit except the olive. They use sesame as fuel. The sheep are white-fleeced and the oxen are large; but the country produces no horses, and is afraid of the service they receive instead of horses. They go out without tunics with girdles about their loins, and wear a piece of leather, even for kings, though they have also the common purple. Some things are imported, mostly from their neighbors, but others not so, especially in the case of those that are native products, as for example, gold and silver and most of the ornaments, whereas brass and iron, as also purple garb, sphrage, chests, and are embossed works, and rings and [illegible] are not imported. [illegible] the country. They have the same regard for the dead as for kings, as Homer also says. Dead bodies more than to be carried out have [illegible], and therefore they [illegible] their kings beside dung heaps. They worship Helios, by raising an altar on the top of the house and pouring libations on it daily and burning frankincense.

27 When the poet says "I came to Aethiopians and Sidonians and Erembians,[1] Libyans also

[1] *Od.* 4. 84.

[a] [illegible] F. [illegible] other MSS. Kramer conj. [illegible].

[b] [illegible] Kramer conj. [illegible].

διαποροῦσι, καὶ περὶ τῶν Σιδονίων μέν, εἴτε τινὸς χρὴ λέγειν τῶν ἐν τῷ Περσικῷ κολπῳ κατοικούντων, ὧν ἄποικοι οἱ παρ' ἡμῖν Σιδώνιοι, καθάπερ καὶ Τυρίους τινὰς ἐκεῖ νησιώτας ἱστοροῦσι καὶ Ἀραδίους, ὧν ἀποικους τοὺς παρ' ἡμῖν φασιν, εἴτ' αὐτοὺς τοὺς Σιδονίους· ἀλλὰ μᾶλλον περὶ τῶν Ἀρεμβῶν ἡ ζήτησις, εἴτε τοὺς Τρωγλοδύτας ὑπονοητέον λεγεσθαι, καθάπερ οἱ τὴν ἐτυμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἕραν ἐμβαίνειν, ὅπερ ἐστὶν εἰς τὴν γῆν, εἴτε τοὺς Ἄραβας. ὁ μὲν οὖν Ζήνων ὁ ἡμέτερος μεταγραφει οὕτως·

καὶ Σιδονίους Ἄραβάς τε,

πιθανώτερον δὲ Ποσειδώνιος γράφει τῷ παρὰ μικρὸν ἀλλάξαι

καὶ Σιδονίους καὶ Ἀραμβους,[1]

ὡς τοῦ ποιητοῦ τοὺς νῦν Ἄραβας οὕτω καλέσαντος, καθάπερ καὶ ὑπὸ τῶν ἄλλων ὠνομάζοντο κατ' αὐτόν. φησὶ δὲ ταῦτα τρία ἔθνη, συνεχῆ ἀλλήλοις ἱδρυμένα, ὁμογένειάν τινα ἐμφαίνειν πρὸς ἄλληλα, καὶ διὰ τοῦτο[2] παρακειμένοις ὀνόμασι κεκλῆσθαι, τοὺς μὲν Ἀρμένους, τοὺς δὲ Ἀραμαίους,[3] τοὺς δὲ Ἀραμβούς[4] ὥσπερ δὲ ἀπὸ ἔθνους[5] ἑνὸς[6] ὑπολαμβάνειν ἔστιν εἰς τρία διῃρῆσθαι κατὰ τὰς τῶν κλιμάτων διαφορὰς ἀεὶ καὶ μᾶλλον ἐξαλλαττομένων, οὕτω καὶ τοῖς ὀνόμασι

[1] Ἀραμβούς Coraïs, for Ἀρεμβούς.
[2] τοῦτο, Groskurd, for τό.
[3] Ἀραμαιους marg. F, Kramer; Ἀρμίους F, Ἀράβους C, Ἀραβίους other MSS.
[4] Ἀραμβους marg. F, Ἀρεμβούς elsewhere in MSS.
[5] For ἀπὸ ἔθνους, Coraïs reads πιθανῶς.

entirely at loss to know in the first place, in regard to the Sidonians, whether one should call them a certain people who dwell on the Persian Gulf, from whom the Sidonians in our part of the world[1] were colonists, just as they speak of Tyrians there, and Aradians, as also of Arabians, from whom they say those in our part of the world were colonists, or whether one should call them the Sidonians themselves; but secondly, the inquiry about the Erembians is more doubtful, whether one should suspect that the Troglodytes are meant, as do those who force the etymology of "Erembians" from "eran embainein,"[2] that is, going into the earth, or the Arabians. Now our[3] Zeno alters the text thus: "and to Sidonians and Arabians"; but Poseidonius more plausibly writes with only a slight alteration of the text, "and Sidonians and Arambians," on the ground that the poet so called the present Arabians, just as they were named by all others in his time. Poseidonius says that the Arabians consisted of three tribes, that they are situated in succession one after another, and that this indicates that they are homogeneous with one another, and that for this reason they were called by similar names—one tribe "Armenians," another "Aramaeans," and another "Arambians." And just as one may suppose that the Arabians were divided into three tribes, according to the differences in the latitudes, which ever vary more and more, so also one may suppose that they used several names

[1] i.e. those on the Mediterranean.
[2] See Vol. I, p. 153, footnote 2.
[3] i.e. of our Stoic School.

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* [illegible]

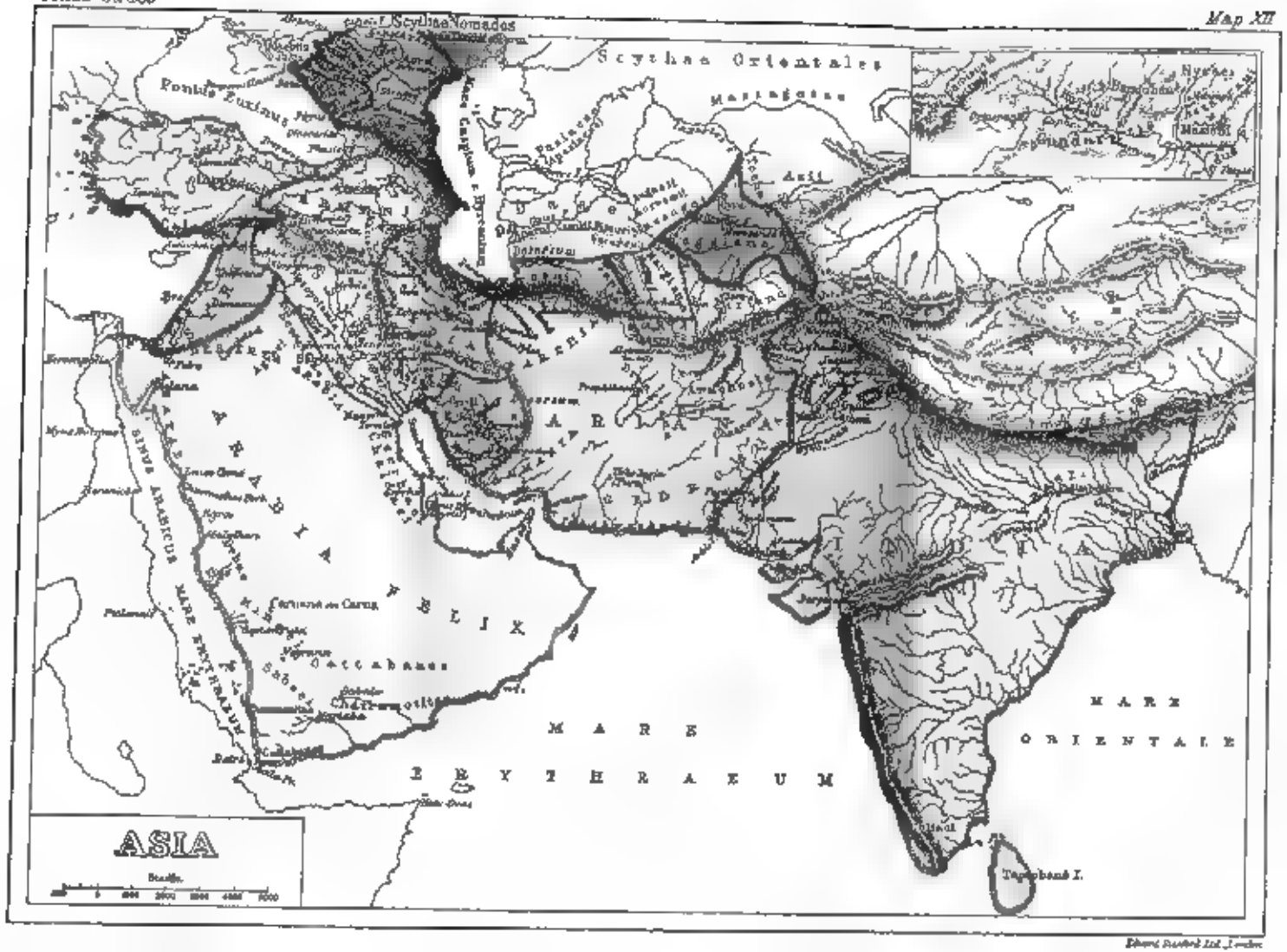
χρήσασθαι πλείοσιν ἀνθ' ἑνός· οὐδ' οἱ Ἐρεμιῶν γραφόντες πιθανοί· τῶν γὰρ Λιθίνων μᾶλλον ἴδιον. λέγει δὲ καὶ τοὺς Ἀριμοὺς ὁ ποιητὴς οὐκ φησὶ Ποσειδώνιος δεχεσθαι δεῖν μὴ τόπον τινὰ τῆς Συρίας ἢ τῆς Κιλικίας ἢ ἄλλης τινὸς γῆς,
C 785 ἀλλὰ τὴν Συρίαν αὐτήν· Ἀραμαῖοι[1] γὰρ οἱ ἐν αὐτῇ, τάχα δ' οἱ Ἕλληνες Ἀριμαίους[2] ἐπιλέγουσι ἢ Ἀριμοὺς· αἱ δὲ τῶν ὀνομάτων μεταπτώσεις, καὶ μάλιστα τῶν βαρβαρικῶν, πολλαὶ καθάπερ τὸν Δαρεῖον Δαρεῖον ἐπίλεσαν, τὴν δὲ Φιρζίριν[3] Παρυσάτιν,[4] Ἀταργατιν[5] δὲ τὴν Ἀθύραν,[6] Δερκετὼ δ' αὐτὴν Κτησίας καλεῖ· τὸν δὲ τῶν Ἀραθῶν εὐδαιμονίας καὶ Ἀλεξάνδρου ἂν τις ποιήσαιτο μαρτυρα τὸν διανοηθέντα, ὥς φασι, καὶ βασιλείαν αὐτὴν ποιήσασθαι μετὰ τὴν ἐξ Ἰνδῶν ἀπάνοδον. πάσαι μὲν οὖν αἱ ἐπιχειρήσεις αὐτοῦ κατελυθήσαν, τελευτήσαντος παραχρῆμα τὸν βίον· μία δ' οὖν καὶ αὕτη τῶν ἐπιχειρήσεων ἦν, εἰ μὲν ἑκόντες παραδέχοιντο αὐτόν· εἰ δὲ μή, ὡς πολεμήσοντες· καὶ δὴ ὁρῶν μήτε πρότερον μηθ' ὕστερον πέμψαντας ὡς αὐτὸν πρεσβεύσ, παρεσκευάζετο πρὸς τὸν πόλεμον, ὥσπερ εἴρηται μικρὸν ἐν τοῖς ἔμπροσθεν.

[1] Ἀραμαῖοι, Corais for Ἀριμαῖοι.
[2] Ἀριμαίους Corais, for Ἀριμαίους.
[3] Φιρζίριν F.
[4] Παρυσάτιν D first hand
[5] Ἀταργάτιν D first hand
[6] Ἀθύρα Ldc., Ἀθύρα other MSS.

instead of one. Neither are those who write "Ercuni"[1] plausible, for that name is more peculiarly applicable to the Aethiopians. The poet also mentions "Arimi,"[2] by which, according to Poseidonius, we should interpret the poet as meaning, not some place in Syria or in Cilicia or in some other land, but Syria itself, for the people in Syria are Aramaeans, though perhaps the Greeks called them Arimaeans or Arimi. The changes in names, and particularly in those of the barbarians, are numerous; for example, they called Darius "Dareces," Parysatis "Pharsaris," and Atharsa "Atargatis," though Ctesias calls her "Derceto." As for the blest lot of Arabia,[3] one might make even Alexander a witness thereof, since he intended, as they say, even to make it his royal abode after his return from India. Now all his enterprises were broken up because of his sudden death; but, at any rate, this too was one of his enterprises, to see whether they would receive him voluntarily, and if they did not, to go to war with them; and accordingly, when he saw that they had not sent ambassadors to him, either before or after,[4] he set about making preparations for war, as I have stated heretofore in this work.[5]

[1] Black (people). [2] *Iliad* 2. 783.
[3] It was called "Arabia the Blest," "Arabia Felix."
[4] i.e. his expedition to India. [5] 16. 1. 11.

[END OF VOL. VII.]



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